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A

COMMENTARY OR EXPOSITION

UPON

These following *Books* of holy Scripture; *Proverbs* of *Solomon*, *Ecclesiastes*, the *Song of Songs*, *Isaiah*, *Jeremiah*, *Lamentations*, *Ezekiel* & *Daniel*.

Being a Third Volume of ANNOTATIONS Upon the whole BIBLE.

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LONDON,
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Ver. 24,25,26,27.] See the Notes on *ver.* 2,3,4,5,6,7.

Ver. 28. *Even from Tamar*] Not *Jericho*, but *Palmira*, called afterwards *Adrianople* of the Emperour *Adrian*, who rebuilt and beautified it.

And to the river] The river of *Egypt* called *Sihor*, Josh. 13. 3.

Ver. 29. *This is the land*] This is the Epilogue of the whole chapter, as to the greatness of the holy City. It remaineth only to touch at the situation and measures thereof, the gates also and the Ministers, together with their use and maintenance, the elegancy (lastly) and perpetuity of the City.

For inheritance] Not *from the brook*, as *Tremellius* mis-translateth it.

Ver. 30. *And these are the goings out of the City*] That is the utmost bounds, as *Rabbi Solomon* glosseth.

Ver. 31. *And the gates of the City*] Through which all the *Israel* of God, both Jews and Gentiles from all parts, *Qua data porta, ruunt*, do enter into the Church of Christ; flowing and flocking thereto, as waters do to the sea, and as the doves to their windows.

Three gates Northward] Twelve in all: the reason whereof, see in the Note on *Rev.* 21. 13.

One gate of Levi] Who though he had no lot in the land, yet he had a gate into the City, as *Vatablus* here noteth.

Ver. 32. *Four thousand and five hundred*] And the like on each side; of all which are made up fifty and four miles at the least: so large is the City of God: *Nineveh* was nothing to it, no more is *Alcair*, *Scanderoon*, or *Cambalu*, the *Metropolis* of *Tartary*, which yet is said to be twenty eight miles about.

Ver. 33. *One gate of Simeon*] Here all along the tribes are reckoned, not as they were before in this Chapter, but as they are set down in *Numbers*, at the marching of the Tabernacle in the midst of them; saving that whole *Joseph* hath here but one gate, and *Levi* is taken into the number of the twelve tribes. And forasmuch as it entreth not into the heart of man what God hath prepared for them that love him, and sith this City is a type of heavens happiness, which is fitter to be believed then possible to be expressed, therefore I am the less troubled, saith good *Oecolampadius* here, that I understand no more of this surmounting matter.

Ver. 34. *At the West-side*, &c.] See on *ver.* 32, 33.

Ver. 35. *It was round about eighteen thousand measures*] See on *ver.* 32. and on *Rev.* 21. 16.

The Lord is there] *Jehovah-shammah*: this is the true Churches name, and the true Christians happiness; such as no good can *watch*, no evil *overmatch*, *viz.* that whersoever he is there God is, and therefore there heaven is: like as where the King is, there his Court is: this very name implyes Gods everlasting being with his Church, according to those precious texts of Scripture, every syllable whereof dropeth *myrrh and mercy*, Lev. 26. 11,12. Mat. 18. 20. & 28. 20. Joh. 14. 23. 1 Cor. 15. 28. Rev. 7. 14. *&c* & 21. 3,4,5. & 22. 3,4,5,6. This is the truth of that, which the Temple whil'st it stood as a type or figure did represent, *This is my rest for ever; here will I dwell*, Psal. 132. 14. God will not forsake his Church as he did the Synagogue, but have it up to heaven to him, Rev. 21. where are crowns, scepters, Kingdoms, beatifical visions, unutterable extasies, sweetest varieties, felicities, eternities; and all because *Jehovah shammah*, the Lord is there: to him be glory and praise everlasting. *Amen.* So be it.

Soli Deo Gloria.

The Jews having finished a book, adde,
Benedictus qui dat fatigato robur.

FINIS.

A COMMENTARY OR EXPOSITION ON THE BOOK of the Prophet DANIEL.

Ver. 1. THE *book of Daniel*] Written by himself (not by another of his name, in the days of *Antiochus Epiphanes*, as wicked *Porphyry*, that professed enemy of Christianity, blaspheming) like as *Xenophon* and *Julius Cæsar* wrot their own acts so wisely and impartially, as none have been so upright in writing the histories of others. This divine Book is (for the *matter* of it) partly *Historical*, and partly *Prophetical*. The historical part we have in the six first Chapters; *sc.* a continuation of the history of the Books of *Kings*, during the whole time of the Captivity, and after it. Hence *Hierom* calleth *Daniel Multiscium & totius Mundi Polyhistorem*, a general Historian. The *Prophetical* part (beginning at the seventh Chapter) foretelleth future things in the several Monarchies, but very obscurely, according to that of the Angel, *chap.* 12. 9, 10. *Go thy way Daniel; for the words are closed up, and sealed till the end of the time*, &c. and according to that *Hieroglyphick* of Prophecy, which hangs (they say) among other pictures in the *Vatican* Library at *Rome*, like a Matrone with the eyes covered, for the difficulty. Whence it was, that *Paulinus* Bishop of *Nola*, though able, would never be drawn to write Commentaries; *Cajetan* and *Calvin* would set no Notes upon the *Revelation*: and *Piscator*, after that he had commented upon the other Prophets, when he came to *Daniel*, he met with so many dark and difficult passages, *ut parum obfuerit*, saith he, *quin in medio commentandi cursu subsisterem, & calamum è manu deponerem*, that he was even ready to lay down his pen, and to lay aside the businesse. But this he did not, as considering that the best, whiles here, *know but in part, Prophecy but in part*, &c. and that the promise is, though none of the wicked understand this Prophecy, yet the wise shall, *chap.* 12. 10. *Hierom* well saith, that a Prophecy is therefore obscure, because it is *said* at one time, and *seen* at another. And one thing that causeth a cloud in *Daniel* is the transposing of the history here often used: as the Prophesies contained in the seventh and eighth Chapters, which were shewed unto *Daniel* under the reign of *Belshazzar*, in order should be set before the sixth Chapter, *&c.* He seemeth indeed to have been laid aside in the dayes of *Belshazzar*, that drunken Sot, till the hand-writing on the wall brought him

Lib 12. *contra Christian.* *Mr* Aschum.

Hieron. *Ep.* 103. *ad* Paulin.

Piscat. *Epist. dedicat. ante Com. in* Dan.

Quod alio tempore canitur, alio ceritur. *De vir. perfect.*

him more in request again, *chap.* 5. That cock on the dunghil knew not the worth of this peerlesse pearl, highly prized both by his Predecessor and Successors, to whom he was a *secretis*, or their privy Council. Famous he was grown (and worthily) for his extraordinary wisdom, *Ezek.* 28. 3. and holinesse, *Ezek.* 14. 14. so that the Angel *Gabriel* stileth him *a man of Desires* or a *Desirable man*, Dan. 9. 23. *Seneca* calleth *Cato Virtutum vivam imaginem*, a lively picture of Virtues. *Pliny* saith that the same *Cato Censorius* was an excellent Orator, an excellent Senator, an excellent Commander, and a Master of all good Arts. *Paterculus* saith, that he was a man as like Virtue, as ever he could look, *& per omnia virtutes diis quam hominibus propior.* *Livy* saith, he was a man of rigid innocency, and invincible integrity. *Cornelius Nepos*, that being assayed and assaulted by many he not only never lost any part of his reputation, but as long as he lived, grew still in the praise of his virtues: as being in all things of singular prudence and industry. Lastly, *Cicero* saith of *Cato*, that whereas he underwent the enmities of many potent persons, and suffered no little hardship all his time, yet was he one of those few *who lived and dyed with glory*. How much more truely might all this be affirmed of *Daniel* the Prophet, then of *Cato* the Censor? all whose virtues were but *glistring sins*, and all whose praise-worthy parts and practises were but *tinckling cymbals*, in comparison? *Daniel*'s whole life was a kind of Heaven, adorned with most radiant stars of divine virtues. And although we cannot say of him, as *Alexander of Hales* did of his scholar *Bonaventure* in an Hyperbolical strain, that *Adam* seemed to him not to have sinned in *Bonaventure*: such was his sanctity and knowledge: yet, with more colour of truth, might the like be said of *Daniel*, the Jews Jewel, and the Worlds darling. He wrot this Book part of it in *Hebrew*, and part in *Chaldee*; all, in a short but grave stile, evident and elegant, being a divine *Polychronicon* to the worlds end, or (as One calleth it) the *Apocalypse of the Old Testament*.

Lib. 2. *Dec.* 4. *lib.* 9. *In vita Catonis.* Cato Major. *Splendida peccata.* *Sixt. Senens. Bib. Sanct. lib.* 4. Torshel.

CHAP. I.

Ver. 1. *IN the third year of the reign of Jehoiakim*] That wicked King, who killed the Prophet *Uriah*, Jer. 26. cut *Jeremie*'s Prophecy with a knife, and cast it into the fire, *Jer.* 36. was a grosse Idolater, 2 *Chron.* 36. 8. and therefore justly suffered.

Came Nebucadnezzar] Surnamed *Magnus*, son to *Nebuchadnezzar* surnamed *Priscus*. See 2 *King.* 24. 1, 2. 2 *Chron.* 36. 8. with the Notes.

Ver. 2. *And the Lord gave Jehoiakim*] Because the affliction by *Pharaoh* (being but a mony-matter) had not a kindly effect, 2 *King.* 23. 35. a heavier is now sent. For as one cloud followeth at the heels of another, so doth one Judgement of God upon another till Repentance, as the Sun, do interpose, and cause it to clear up.

With part of the vessels] Not *all* as yet, by a sweet Providence, and for an instance of Gods Patience.

Which he carried into the land of Shinar] Or *Babylonia*, Gen. 11. 2. a part of the Garden of *Eden*, as most *Geographers* think, but now the *seat of Satan*, us *Rev.* 2. 13.

To the house of his god] *Jupiter Belus*: See on *Isa.* 46. 1.

Ver. 3. *And the King spake unto Ashpenaz*] Which signifieth in the *Chaldee* tongue, *the chief chider*, or *Controler of the Kings house*: as *Ctesias* useth *Aspamithres* for *chief-Priests*. To this great officer the King commendeth the care of his School.

And of the Kings seed, and of the Princes] As having been better bred, and so more hopeful. Here *Nebuchadnezzar* minding nothing but the glory of his Court by these noble waiters, unwittingly maketh way for the Churches comfort.

Ingenium Galbæ malè habitat. Deformitas corporis cum turpitudine certavit ingenii. Paterc.

Ver. 4. *Children in whom was no blemish*] Such as were *Joseph*, *David*, *Artaxerxes Longimanus*, *Germanicus*, and others, in whom beauty proved to be the *flower of virtue*, as *Chrysippus* called it. Of *Galba* the Emperour One said, that his good wit dwelt in an ill house, like an excellent instrument in a bad case: whereas *Vatinius* the *Roman* was not more misshapen in body then in mind. The Heathens

thens also advise us to beware of those whom Nature hath set a mark upon.

And skilful in all wisdom] *i. e.* Ingenious and industrious, apt and able to receive, and improve instruction. *Tacitus* telleth us, that in the times of *Vespasian* and *Domitian*, the children of the *Britisb* Nobles were so witty and well-bred, that the *Romans* infinitely admired them, for the *debonnairenesse* of their natures, preferring the wits of the *Brittaines*, before the study of the *Gaules*. And they are called *Angli quasi Angeli*, said *Gregory* the Great, concerning the English boys presented to him. *In vit. Jul. Agrico.*

And such as had ability in them] *Daniel* and his three friends are thought by some to have been bred under the Prophet *Jeremy*, and to have begun to Prophecy some years before *Ezekiel*.

To stand in the Kings Palace] *i. e.* To do him service. This is that which learned men should aim at in their studies: *viz.* to lay forth themselves for the publike good. *Paulisper sepultæ distat inertia Celata virtus.* Horat.

And whom they might teach the learning] Heb. *the Book*, that is, the *Art of Grammar*, say some: But why not other Arts also learned by books, those *mutum astars*? yet not so well (the Mathematickes especially) without a Teacher. *Joseph Scaliger* who was αὐτοδίδακτος, self-taught, and yet proved so great a scholar, is by One called *dæmonium hominis, & miraculum naturæ*, more then a man, even a very miracle.

And the tongue of the Chaldee] Which was not therefore the same with the *Hebrew*, but a different dialect, or daughter of it. The most ancient tongue was the *Hebrew*, preserved in *Hebers* family. The *Hebrews* and *Chaldees* had one common Ancestour, *viz. Arphaxad*: and *Abraham*, being born in *Chaldæa*, could speak both Languages: but so could not *Daniel* and his fellows, till they were taught. Good letters and languages are to be taught in Schools and Universities; *Hebrew*, *Greek*, and *Latin* especially, the dignity and study whereof Christ would have to be ever kept a foot in his Church, as appeareth by that inscription (not without a Providence) set upon his crosse in those three tongues, *Joh.* 19. 19, 20.

Ver. 5. *And the King appointed them a daily provision*] A competent and comfortable subsistence and maintenance: such as whereof, in time past, those Abbylubbers had too much: and now Universities and Schools of learning have too little; but far lesse should have, might some brain-sick Sectaries be heard: such as was that *Weigelius* who said, that in no University in the world was Christ to be found: and that Christ would not have his Gospel to be preached by devils, and therefore not by *Academikes*; with a great deal more of such paltry stuff, vented by that illiterate widgin. D. Arcanum. *Orat. Anti-Weigel ad calc. Tacit.*

So nourishing them three years] Those that stay over-long in the Universities (standing there till they are sowre again, and preaching only now and then, to aire their great learning) shall have the rust and canker of their abilities to be a swift witnesse against them at that great day. *Suet.*

Ver. 6. *Now among these were of the children of Judah, Daniel*] Who had not his name for nought, as we say, but by a providence: It signifieth *God is my Judge*, and so indeed he was throughout his whole life, but especially when they cast him into the Lions den, *chap.* 16. *David* had also a son of the same name, and that by *Abigail*, 2 Sam. 3. 3. with 1 *Chron.* 3. 1. in remembrance haply of the right that God had done him upon the churl *Nabal*, 1 Sam. 25. 39.

Hananiah, Mishael and Azariah] Good names all, and good men all, yet wrapt up, with the rest, in a common calamity, but for excellent ends, as it afterwards appeared. Meanwhile, God much sweetened the affliction to these four, by their mutual society.

Ver. 7. *Unto whom the Prince of the Eunuchs gave names*] Not without the command of the king, *chap.* 5. 12. as desirous to *naturalize* them, and by changing their right names (which had the names of God in them, *El* and *Jah*) to make them forget their religion; but that was better rooted, then to be so easily razed out, though these new names were shrewd temptations to Apostacy and Idolatry: as being compounded of the names of the Babylonish gods, and means to make them honourable among the *Chaldeans*.

Ver. 8. *But Daniel purposed in his heart*] The change of his name (though he utterly disliked, yet) he could not help: but to shew that he was still of the same religion, though he were but a childe of twelve years old or thereabouts, yet he purposeth (first, and then performeth it) to keep himself pure and free from Heathenish defilements. What if the vessels of the Temple (by being brough into the treasure-house of *Nebuchadnezzar's* god) were defiled, yet these elect vessels would not. So the Primitive Christians chose rather to be thrown to Lions without, then let no lusts within. Yea I had rather be cast pure and innocent into hell, saith an Ancient, then go to heaven, being polluted with the filth of sin. *Daniel's* greatest care is, *ne contra legem Dei & conscientiam impuretur*, lest he should be defiled in the least: fall back, fall edge, as they say, he is fully resolved against that. So the Prince of *Conty* when, at the Parisian Massacre, he was put to his choice by the *French* King, whether to go to Masse, to suffer death, or to endure perpetual imprisonment? answered, As for the first, by the grace of God, I will never do it: And for the two last, I humbly submit to his Majesty: let him do with me what he pleaseth.

Ver. 2.

Ad leonem potius quam lenonem. Tertul. Anselm.

That he would not defile himself with the portion of the Kings meat] That which *Scaliger* saith of *Matthew Beroaldus*, *Vir doctus, & quod familiam ducit, pius*, that he was a learned man; but (that which was his chief commendation) he was also a godly man, may be better said of the Prophet *Daniel*. Godly he was betimes, and of a childe, as was also his Master *Jeremy* (in whose works he was well read, *Dan.* 9. 2.) *Samuel*, *Timothy*, *Athanasius*, *Beza* who (amongst many other things) blessed God chiefly for this in his last will and Testament, that at the age of sixteen years, He had called him to the knowledge of the truth. *Daniel* had this happinesse at twelve or thirteen: neither was he like *rath-ripe fruit* that are soon rotten (*Hermogenes* was old in his childhood, and a childe in his old age) but although he lived 110 years, as *Isidor* reckoneth, some say 130, yet he was best at last, and may very well passe for a Martyr, though he came again safe out of the Lions den, like as *John* the Evangelist also did out of the caldron of scalding oyle, wherein he was cast by the command of *Domitian*, in contempt of Christianity. *Daniel's* piety appeareth in this, that he maketh conscience of smaller evils also, such as most men in his case would never have boggled at. He would not *defile himself with the portion of the Kings meat*: he scrupled the eating of it, and why? 1. Because it was often such as was forbidden by the Law of God, *Levit.* 11. *Deut.* 14. 2. Because it was so used, as would defile him and his fellows, against the Word of God: for the Heathens (to the shame of many Christians) had their *Grace afore meat*, as it were, consecrating their dishes to their Idols before they tasted of them, *Dan.* 5. 4. 1 *Cor.* 8. 10. 3. They could not do it without offence to their weaker brethren, with whom they chose rather to sympathize in their adversity, then to live in excesse, and fulnesse, *Amos* 6. 6. 4. They well perceived that the Kings Love and provisions were not single and sincere, but that he meant his own profit, to assure himself the better of the land of *Judah*, and that they might forget their Religion. Lastly, They know that intemperance was the mother of many mischiefs, as in *Adam*, *Esau*, the rich glutton, *&c.* That's a memorable story that is recorded by *William Schickard* concerning eleven Jew doctors, whom the *Heathen* King of *Pirgandy* having in his power, put them to this hard choice, either to eat swines-flesh, or to drink wine that had been consecrated to idols, or to lie with certain harlots. They chose rather to drink the wine then to do either of the other two. But when they had drunk wine liberally, they were easily drawn to do the other two things also. Any one of these five reasons had been of force enough to prevail with *Daniel* and the other three to forbear. They knew well that the least hair casteth its shaddow: a barly-corn laid on the sight of the eye will keep out the light of the Sun, as a mountain. The eye of the soul that will *see God*, must be kept very clear, *Matth.* 5. 8. *&c.*

De vita & obitu Sanct.

Ante cibum sua bibebant prothymata, & laudabant deos suos. Jun.

Schickard. *Jus reg. Hebr. c.* 5. *p.* 149.

Therefore he requested] Modestly and prudently he propounded it, *non convivian-do, sed supplicando*, and petitioneth for liberty of conscience, confessing his religion.

Ver. 9. *Now God had brought Daniel into favour*] God is never wanting to the truly conscientious: let them chuse rather to offend all the world then to do things sinful,

sinful, and they shall be sure of good successe. The Prince of the Eunuchs durst not yield to *Daniel's* request, but he connived at the Sewards yieldance.

Ver. 10. *I fear my Lord the King*] This made him stand off as he did, in pretence at least. *Tertullian* taxeth the Heathens for this, *quòd majore formidine Cæsarem observarent quam ipsum de Olympo Jovem*, that they feared *Cæsar* more then they did their greatest god *Jupiter*. But he who truly feareth God, needeth not fear any else.

Tert. cont. Act. 4. 19.

Ver. 11. *Then said Daniel to Melzar*] Or, *to the Steward*, alimentator, the *Purveyour* for the Pages of honour. The Prince of the Eunuchs might haply give him an hint to go to this *Melzar*, who might do it with lesse danger.

Ver. 12. *Prove thy servants I beseech thee ten dayes*] All good means must be used for the keeping of a good conscience: and then God must be trusted for the issue. But did not *Daniel* herein tempt God? No: for besides that he had a word, 1. Of precept, *Deut.* 14. And 2. Of Promise, *Exod.* 23. 25. *ex arcana revelatione certior factus est*, it might be revealed unto him, that no inconvenience should follow upon this course.

And let them give pulse to eat, and water to drink] Poor fare for Noble-mens sons, but such as they were well apaid of. *Nature is contented with a little, Grace with lesse.* The sobriety of *Democritus* and *Demosthenes* is much celebrated among the Heathen. But what saith *Austin*? *Omnis vita infidelium peccatum est, & nihil bonum sine summo Bono.* Whatsoever is not of faith is sin, *&c.* *Daniel's* sobriety was of another nature, of a better alloy. Papists crack much of their abstinence from certain meats and drinks at certain times. But *Daniel's* and Papists Fasts *agree as harp and harrow.* See my Common-place of *Abstinence*.

Tertull. de cor. milit. cap. 56.

Ver. 13. *Then let our countenances be looked upon*] See the Note on *ver.* 12.

And as thou seest, deal with thy servants] Thus humbly they bespeak the Butler, or Purveyour, though themselves were nobly descended. God had made them Captives, and they now carry their sails accordingly.

Ver. 14. *So he consented to them in this matter*] This had been well done, if done for Gods sake; but it was nothing lesse: he had a hawks eye herein to his own profit: he favoured them because he meant to finger something from them. These four made a messe.

Ver. 15. *Their countenances appeared fairer*] They had both better health (for *Tenuis mensa sanitatis mater*, saith *Chrysostom*. Spare diet is very healthful) and their good conscience or *merry heart* was a continual feast to them. They had also Gods blessing upon their course fair: and this was the main matter that made the difference.

Γαστὴρ πάχεια λεπτὸν ἐκτρέφει νόον. Tit. Vesp.

Ver. 16. *Thus Melzar took away*] See on *ver.* 14.

And gave them pulse] This slender diet was some help to their studies: for *loaden bellyes make leaden wits*, saith the Greek *Senary*: and *Pinguis venter macra mens*, saith *Jerom*, a fat belly maketh a lean mind. A body farced with delicious meats and drinks, unfitteth a man for divine contemplation.

Ver. 17. *As for these four children, God gave them knowledge and skill in all learning*] Both natural and supernatural. In the Art of Grammar, saith *Symmachus*: *in every book*, saith the Latin Interpreter. *There was potus ex fonte, fletus in prece, somnus in codice*, as *Ambrose* speaketh, they drank *Adams-ale*, prayed with tears, slept with a book in their hands. Whether they read the curious books of the Magicians (fitter to be burnt, *Acts* 19. 19.) is another question. *Osiander* thinketh that their *Chaldean* Tutours would have obtruded upon them such kind of learning also: but, as they abstained from the Kings meat, so they did, likely, from such corrupt and unlawful arts. Other commendable learning they looked into, as did also *Moses*, *Solomon*, *Paul*, &c. But what meant Pope *Paul* the second to condemn all learned Artists for hereticks: and to tell his *Romans* that it was learning enough for a man to be able to read and write? *Nebuchadnezzar* was of another mind, and *Daniel* and his fellows went further then so. Learning hath no enemy but Ignorance.

Jac. Rev. *de vit. Pont.* 244.

In all visions and dreams] *i. e.* In all kind of Prophecy. See *Num.* 12. 6.

Ver. 18. *Now at the end of the dayes*] *i. e.* After three years time of studying.

See on *ver.* 5. Account is to be exacted of time, and profiting. *Pliny* ſaid to his Nephew, when he ſaw him walk out ſome hours without ſtudying, *Poteras hos horas non perdere*, you might have ſpent theſe hours better. *Ignatius* when he heard a clock ſtrike, would ſay, *Here's one hour more now paſt, that I have to anſwer for.* Archbiſhop *Uſſher* on his death-bed begg'd hard of God to pardon his *Omiſſions*, who yet was never known to omit an hour, but ever employed in his Maſters buſineſs, reading, writing, preaching, reſolving doubts, *&c.*

Plin. *Epiſt.*

His life by D. *Bernard.*

Ver. 19. *And the King commuued with them*] It ſeems he was himſelf a learned King, able to poſe them, and put them to't. So was *Alexander* the Great, *Ptolomy Philadelph*, *Julius Ceſar*, *Conſtantine* the Great, *Charles* the Great, *Alphonſus* of *Arragon*, our *Henry* the firſt, ſurnamed *Beauclerk*, and King *James*, who was able to confer learnedly with any man in his faculty. *Alphonſus* was wont to ſay, that an unlearned King was *but a crowned Aſſe*; and that he would not be without that little learning he had, for all that he was worth beſides.

And among them all was found none like Daniel, Hananiah, Miſhael and *Azariah*] That which *Patricius* ſaith of the ſon of *Juba* King of *Numidia*, taken captive by *Julius Ceſar*, may fitly be applied to theſe four noble captives, *Quicquid nobilitatis fortuna eripuerat, id longe accumulatius eis reſtituerat bonarum artium diſciplina*, what luſtre ſoever they had loſt by their captivity, was abundantly made up and reſtored by their excellent learning.

Therefore ſtood they before the King] Who had no ſooner *proved* them, but he highly *approved* them. *O Hortenſii admodum adoleſcentis ingenium, ut Phidiæ ſignum ſimul aſpectum & probatum eſt*: So *Daniels* and the reſt; neither need we wonder; ſith, beſide all other helps, *they were taught of God.*

Cicero.

Ver. 20. *And in all matters of wiſdom*] God will honour them that honour him: his gifts and graces he giveth to pure ſouls, and according to their ſtudy of purity, as to *Daniel* chiefly.

He found them ten times better] Maſters of knowledge, skilled *uſque ad apices literarum*, and therefore highly favoured by the King, who was himſelf a great Philoſopher. *Daniel* was a *Leviathan of learning* both divine, and humane, as one ſaith of Archbiſhop *Uſſher*, *Unicum iſtius ætatis miraculum & Muſarum delicium*, as *Eraſmus* ſaith of *Aleſius*, the Miracle of his age, and the Muſes darling: one that better deſerved, for his learning, to be called *Magnus* then ever *Albertus* did. The perfection even of humane Arts is to be found in the Church: ſee my common place *of Arts.*

Mr. *Fuller.*

Ver. 21. *And Daniel continued*, &c.] And afterwards alſo, though ſhrewdly liſted at under *Darius*, chap. 6. 4. and in the third year of *Cyrus* he was overborn by the Councellours hired to hinder the building of the Temple, whom he could not withſtand, and therefore kept an extraordinary faſt, *Ezra* 4. 5. with *Dan.* 10. 3, 4.

CHAP. II.

Ver. 1. AND *in the ſecond year*] Of *Daniels* advancement, *chap.* 1. 19, 20. Or as *Joſephus* hath it, *poſt annum ſecundum Ægyptiacæ vaſtitatis*, in the ſecond year after that *Nebuchadnezzar* had ſubdued *Egypt*, and other Countries, and ſo eſtabliſhed his Monarchy: whereupon likely was begun a new computation of the years of his reign.

Nebuchadnezzar dreamed dreams] All was but one dream, but of many and weighty matters.

Quid ſunt regna nimiſq; res & ſpes mortalium niſi ſomnia vigilantium? Plato.

Wherewith his ſpirit was troubled] God can eaſily trouble the troublers of his *Iſrael*, and make the ringleader of their bondage the Trumpetter of their Trophy, even *nomen illud prolixum & terrificum, Nebuchadnezzar.*

Ver. 2. *Then the King commanded to call the Magicians*] Theſe had *Cham* for their founder, ſaith *Pintus*: but who can tell that? *Daniel* haply was forgotten by *Nebuchadnezzar*, as *David* had ſometime been by *Saul*, 1 Sam. 17. 55, 56. A ſweet Providence it was that he was not called among the Magicians: God will not have his matched or mingled with wicked ones.

Ver. 3.

Ver. 3. *I have dreamed a dream*] His thoughts had been occupied, belike, about the iſſue of his Kingdoms, and thereupon he had a divine viſion. He that is moderately careful about the affairs of his lawful calling, ſhall not be deſtitute of divine direction.

And my ſpirit was troubled] Heb. *Troubled it ſelf.* Jeſus alſo *troubled himſelf*, but without ſin, *Joh.* 11. 33. See the Note there.

Ver. 4. *Then ſpake the Chaldeans to the King in Syriack*] *i. e.* In *Chaldee* (whence there is here no *Chaldee* Paraphraſe) or elſe if the *Syriack* were then a diſtinct tongue from the *Chaldee*, as now it is, it was, belike, their learned language: as now the *Arabick* is among the *Turkes.*

O King live for ever] In this moſt officious ſalutation they flatter him, (ſay ſome) or averre the immortality of the ſoul (as others) or wiſh him a long life, as alſo *Daniel* doth afterwards.

And we will ſhew the interpretation] Impoſtors are great braggers: but as the Peacock in ſetting up his taile ſheweth his *Poſteriors*, ſo do theſe *get to themſelves ſhame.*

Ver. 5. *The thing is gone from me*] He had dreamt of Monarchies, and now forgotten his dream. He might have hereby learned that Kingdoms are but *phantaſmata, ludicra*, empty bubbles, pleaſant follies, children and tales of fancy, *&c.* The faſhion of this world paſſeth away, 1 *Cor.* 7. 31. ſurely every man walketh in a vain ſhadow, *Pſal.* 39. 6.

Ye ſhall be cut in pieces] Practiſers of unjuſt flatteries do oft meet with unjuſt frowns.

Ver. 6. *Ye ſhall receive of me gifts and reward*] This was that they gaped after (but miſſed of) and therefore out of envy called not *Daniel* and his companions (as ſome think) leſt they ſhould ſhare with them.

And great honour] Great learning deſerveth great honour. *Æneas Sylvius* was wont to ſay that popular men ſhould eſteem it as ſilver, Noblemen as gold, Princes prize it as pearles.

Ver. 7. *They anſwered again and ſaid, Let the King*, &c.] Thus theſe proud boaſters *vaunt of a falſe gift, and become like clouds without rain*, as *Solomon* hath it, *Prov.* 25. 14. See *ver.* 4.

Ver. 8. *I know of certainty*] There's no halting afore a cripple: Politicians can ſound the depth of one another, *Dan.* 11. 27.

That ye would gain the time] Chald. *buy* or *redeem it*, that is make your advantage of it, to evade the danger. And indeed if theſe ſorcerers could have gained longer time, much might have been done: for either the King might have dyed, or been employed in war, or pacified by the mediation of friends, *&c.* Time oft cooleth the rage of haſty men, as 1 *Sam.* 25. 33. How *Hubert de Burgo* Earl of *Kent* eſcaped the Kings wrath by a little reſpite, ſee *Godwins* catalogue of Biſh. *p.* 193.

Ver. 9. *There is but one decree for you*] But that was a very tyrannical and bloody one. Tis dangerous to affront great men, though in a juſt cauſe, *Eccleſ.* 10. 4.

Sæpius præluſtri fulmen ab arce venit. Ovid.

Procul à culmine & procul à fulmine.

Till the time be changed] The Latine hath it, *till there be another ſtate of things*: See on *ver.* 8.

Tell me the dream, and I ſhall know that ye can ſhew me the interpretation thereof] If you cannot tell it, ſurely you cannot interpret it: ſith they are both of a divine inſtinct, and nothing is hid from God.

Ver. 10. *There is not a man upon earth*] Yes, there is: But this is the guiſe of worldly wiſdom, *fingit ſe ſcire omnia, excuſat ac oculis ſuam ignorantiam*, it would ſeem to know all things, and to be ignorant of nothing that is within the *periphery* of humane poſſibility.

Ver. 11. *And it is a rare thing*] Exceeding mans wit.

Except the gods, whoſe dwelling is not with fleſh] They cohabit not with men, that we might converſe and conſer with them. Here theſe wiſards 1. Superſtitiouſly affirm

affirm a multitude of gods, which the wiſer heathens denyed, *Thales*, *Pythagoras*, *Socrates*, *Plato*, *Chryſippus*, &c. 2. They deny Gods Providence, as did alſo the *Epicures*, who held that the gods did nothing out of themſelves. The *Peripatetikes* alſo held, that they had nothing to do with things below the Moon: yea the *Platoniſts* and *Stoikes* placed the gods in heaven only, and other ſpirits good and bad in the aire, which converſed with men, and were as meſſengers betwixt them and the gods. Thus theſe famous Philoſophers became altogether *vain in their imaginations, and their fooliſh heart was darkened*, Rom. 1. 21. 3. They ſeem to affirm that man can know nothing of God, unleſs he cohabited in the fleſh with him. *But we have the mind of Chriſt*, 1 Cor. 2. 16. and the ſecret of the Lord is with them that fear him, *Pſal.* 25. 14. this is a Paradox to the natural man, 1 *Cor.* 2. 14. Laſtly they deny the incarnation of *Chriſt*, that great *myſterie of godlineſs, God manifeſted in the fleſh*, 1 Tim. 3. 16. Joh. 1. 14.

Ver. 12. *For this cauſe the King was angry and very furious*] *A cutting* anſwer may mar a good cauſe, *Prov.* 15. 1. See on *ver.* 9.

And commanded to deſtroy all the wiſe men of Babylon] So raſh is rage: it is no better then a ſhort madneſs. *Sed de vita hominis nulla poteſt eſſe ſatis diuturna cunctatio*, ſaith the Orator: In caſe of life and death, nothing ſhould be determined, without mature deliberation: for like as *Saturn*, the higheſt of the planets, hath the ſloweſt motion of them all: So, ſaith one, ſhould Princes, which ſit in their high thrones of Majeſty, be moſt conſiderate in their actions. Cicero. Willet.

Ver. 13. *And the decree went forth that the wiſe men ſhould be ſlain*] And the *wiſe men were ſlain*, ſaith the Vulgar Latine: ſome of them, likely, were cut off. The end of worldly wiſdom is certain deſtruction.

And they ſought Daniel and his fellows to be ſlain] Wicked decrees are wreſted to the butchery of the Saints: as was that of the *ſix Articles* here in *Henry* the eighths dayes.

Ver. 14. *Then Daniel anſwered with counſel*] *Retulit conſilium & cauſam*, he conferred with *Arioch* the chief ſlaughterman; giving him good reaſons wherefore to defer further execution. This good turn he did for the Magicians and Aſtrologers, who were his utter enemies. Tremel.

Ver. 15. *Why is the decree ſo haſty from the King*] *Daniel*, though now in danger of his life, forgetteth not his old freedom of ſpeech; and God ſo wrought, that the King, who was ſtiffe to the Magicians, was tractable to *Daniel*, ver. 16.

Ver. 16. *Then Daniel —— deſired the King to give him time*] Not to ſtudy, or deliberate, but to pray with fervency and perſeverance, which is the beſt help to find out ſecrets, *Jer.* 33. 3.

And that he would ſhew the King the interpretation] *Beatus ait Plato, qui etiam in ſenectute veritatem conſequitur*, he is happy who findeth out the truth, though it be long firſt, ſaith *Plato*.

Ver. 17. *Then Daniel went to his houſe*] A houſe then he had (though he had loſt houſe and home for God) and thither he repaireth, as to his Oratory, well perfumed with prayers.

And made the thing known to Ananiah, &c.] That they alſo might pray, ſetting ſides and ſhoulders to the work, as country men do to the wheel, when the cart is *ſtalled*.

Ver. 18. *That they would deſire mercies of the God of heaven*] All Gods children can pray, *Cant.* 5. 8. Thoſe daughters of *Jeruſalem*, though not ſo fully acquainted with Chriſt, yet are requeſted to pray for the Church. But theſe three were men of ſingular abilities, no doubt: and were themſelves deeply concerned.

Concerning this ſecret] In caſe of ſecrets and intricacies or riddles of Providence, prayer is moſt ſeaſonable; as being *Tephillah* (the uſual *Hebrew* word for prayer) *a repair to the Lord for enquiry*, or *for his ſentence*, Gen. 25. 22, 23.

Ver. 19. *Then was the ſecret revealed*] Oh the power of joynt prayer! It ſeldom or never miſcarrieth, *Act.* 4. while the Apoſtles were praying together, the houſe where they prayed ſhook: to ſhew that heaven it ſelf was ſhaken, and God overcome by ſuch batteries.

In a night viſion] *Vigilia noctis*, as he watched in the night: for he watched as well as prayed, *Eph.* 6. 18. Alb. Mag.

Then

Then Daniel bleſſed the God of heaven] Who had not turned away his prayer nor his mercy from him. *Pſal.* 66. *ult.* They that pray heartily, ſhall never want matter of praiſe: and ſuch ſhall be ever driving an holy trade betwixt heaven and earth, till they ceaſe to pray; but praiſe God throughout all eternity.

Ver. 20. *Daniel anſwered and ſaid, Bleſſed be the name of God*] They who are ſlight in praying, are uſually as ſlight in praiſing, *Job* 35. 13. with *ver.* 10, 11, 12. But *Daniel* was ſerious and zealous in both.

For wiſdom and might are his] Theſe and all other excellencies are in God *originally, eminently, tranſcendently*. *Daniel* found it in this ſecret thus revealed to him: how much more may we in the myſtery of the Goſpel now made manifeſt, *Rom.* 16. 26.

Ver. 21. *He changeth the times and the ſeaſons*, &c.] And ſo ſheweth, that *ſtrength is his*: ſuch as is irreſiſtible.

He removeth Kings, &c.] As by the Kings dream, *Daniel* was well advertiſed.

He giveth wiſdom unto the wiſe] And ſo ſheweth that wiſdom is his: ſith all the wiſdom found in the creature is but a ſpark of his flame, a drop of his Ocean.

Ver. 22. *He revealeth the deep and ſecret things*] *Daniel* hath never done; but is unceaſſant and unſatisfiable in praiſing God. And although there was haſte of anſwering the Kings expectation, yet he ſhall ſtay, till God have his due.

He knoweth what is in the dark] See *Pſal.* 139. 12.

Ver. 23. *I thank thee and praiſe thee*] A gracious man is a grateful man: there is the ſame word in Greek for *grace* and *gratitude*. See on *ver.* 22. A thankful man will enumerate Gods mercies, and redouble his praiſes. χάρις.

O thou God of my Fathers!] The very beſt inheritance that we can leave our children, is the true God.

Who haſt given me Wiſdom and might] Wiſdom to dive into deep matters: and might to manage it.

Ver. 24. *Deſtroy not the wiſe men of Babylon*] Who yet wiſhed *Daniel* deſtroyed. This was a noble kind of revenge; to *overcome evil with good*.

Ver. 25. *I have found a man*] *Aulici aliorum ſibi uſurpant inventa.*

Of the captives of Judah] His worth deſerved better reſpect.

Ver. 26. *The King anſwered and ſaid to Daniel, Whoſe name was Belti-ſhazzar*] So the King and Courtiers had called him: but he took no felicity in that idolatrous appellation, which ſignified *a treaſurer to Bel, or Baal*. Daniel ſe Dæmonem nominat.

Art thou able] *Interrogatio Regis admiratoria.*

Ver. 27. *The ſecret which the King hath demanded cannot the wiſe-men —— ſhew unto thee*] And therefore thou haſt done amiſs, firſt in ſeeking to them, next in ſlaying them; though God hath an holy hand in it for their juſt puniſhment.

Ver. 28. *But there is a God in heaven*] The Saints are ever tender of Gods glory, *Ezra* 8. 22. Let thoſe that are endued with ſingular gifts beware of *ſelf-admiration*, apt to ſteale upon them.

Ver. 29. *Thy thoughts came into thy mind upon thy bed*] Kingdoms have their cares: crowns are ſtuft with thrones. Theſe *thoughts* in the text were preparatory to the enſuing dream, *Eccleſ.* 5. 2. the chief *Efficient* or Author whereof was God.

And he that revealeth ſecrets maketh known to thee] Yea, maketh thee a conduit of divine revelation to the Church.

Ver. 30. *But as for me, this ſecret is not revealed to me*, &c.] So careful are Gods beſt Saints to give unto him all the glory, which they look upon as *Gods wife*, in the enjoying whereof he is *a jealous God*, admitting no corrival in heaven or earth. *Thy talent hath gained ten talents*, ſaith he in the Goſpel: I have not done it. And, *Not I, but the grace of God that's in me*, ſaith *Paul*. The glory of God and the good of his Church, is the chief thing that Saints aime at.

But for their ſakes] *i.e.* For the poor Jewes ſake, to whoſe prayer thou oweſt this Revelation: toward whom therefore thou ſhouldeſt exerciſe more clemency, and alleviate their miſery.

Ver. 13. *Then O King ſaweſt*] *ſc.* By the force of thy fancy. For in ſleep the reaſonable

reasonable soul cometh into the shop of Phantasy, and there doth strange works, which are vented in our dreames.

And behold a great Image] A fit representation (and in a dream especially) of worldly greatnesse. An image saith *Theodoret*, is but the figure of a thing, and not the thing it self: and this image in the text *speciem habet giganteam, & prorsus Chimaricam*, was a kind of *Chimera*.

Sleid. de 4. Monarch.

Ver. 32. *The images head was of fine gold*] This is the first, and till now, altogether unheard of Prophecy, concerning the four Monarchies of the World: *Res planè digna quæ memoriæ tota commendetur*, saith One: a Scripture worthy to be well remembred, because it briefly comprehendeth the history of all Ages to the worlds end.

Theodoric. Urias *Anno* 1414.

His brest and his arms of silver] The elder they are, the baser: So is *Rome* Papal, of which one of her sons, above two hundred years since complained, not without good cause, that she was become of gold silver, of silver iron, of iron earth: *Superesse ut in stercus abeat*, and that she would turn, next, into dung.

Huet.

Ver. 33. *Part of clay*] The best things of of the World stand in an earthly foundation, *Isa.* 40. 6.

Ver. 34. *Which smot the image upon his feet*, &c.] All the powers of the world are but a knock, soon gone, *Psal.* 2. 9.

Ver. 35. *Then was the iron, the clay, the brasse*, &c.] Those four mighty Monarchies had their times and their turns, their *ruine* as well as their *rise*.

Hist. lib. 1.

And the stone that smot the image became a great mount:] The Kingdom of Christ, little at first, increaseth wonderfully. *Nec minor ab exordio, nec major incrementis nilla*, said *Eutropius* concerning *Rome*, may we better say concerning the Church, which shall stand, when all other powers shall quite vanish and disappear for ever; seem they for present never so splendid and solid. *Sic transit gloria mundi.*

Ver. 36. *This is the dream*] By this time *Nebuchadnezzar* began much to admire *Daniel*: who modestly taketh in his Associates (as *Paul* also doth *Sylvanus* and *Timotheus*) when he saith, *And we will tell the interpretation thereof*, sc. σὺν Θεῷ, *God assisting us.*

Ver. 37. *Thou, O King, art a King of Kings*] And yet the whole Babylonian Empire was but as a cruse cast by God, the great house-keeper of the World, to his dogs: as *Luther* somewhere saith of the Turkish.

Ver. 38. *Thou art this head of gold*] An *head* the Babylonian Monarchy is called, because it was the first of the four: And *of gold*, because administred with great wisdom, fortitude, justice and other heroical virtues: because of the glory also and greatnesse of it in all manner of magnificence: See *Isa.* 13. 19. & 14. 11. *Jer.* 27. 6. *Megasthenes* and *Strabo* say, that *Nebuchadnezzar* was the mightiest of all other Kings, and held of the *Chaldeans*, to have exceeded *Hercules* in courage.

Lib. 15. *Geog.*

Ex hac Danielis visione Gentiles fabulam acceperunt de quatuor ætatibus, aureo, argenteo, &c.

Ver. 39. *And after thee shall arise another Kingdom*] *Viz.* That of the *Persians*, fitly set forth by *silver*, for their exceeding great wealth mentioned by many Heathen Authors: the two silver arms are the *Medes* and *Persians*, meeting both in *Cyrus*, as the two arms do in the brest. *Cyrus* also, by his great strength and much bodily labour all his life long, got this other Empire.

Inferiour to thee] *sc.* in fame and felicity. *Chald. humilius, quia durius & minus tolerabile*, saith One.

And another Kingdom of brasse] This is the third Monarchy, which is the *Grecian*: not the *Carthaginian*, as *Orosius* and out of him *Prosper* would have it. And it is fitly set forth by *brasse*, which as it is a mettal strong and hard, so noiseful and loud-sounding. The *belly* noteth the beginning and greatnesse of this Kingdom, saith One, under *Alexander* the Great. The joynts between the belly and thighes note the plucking up of this Kingdom after *Alexander's* death, to be divided into four, whereof the principal were two, the one of the *Seleucidæ*, the other of the *Lagidæ*, figured here by the two thighes of brasse: See *chap.* 11. 4, 5.

Parker. *in loc.*

Hard and heavy to purge and perfect the Church, *Park. ib.*

Ver. 40. *And the fourth Kingdom shall be strong as iron*] *i. e.* The *Roman* kingdom, fitly compared to *iron* for *hardnesse* and *hardinesse*. The two legs do note the division of the Kingdom into the Empire of the East, and the Empire of the West; first

first begun by *Anthony* and *Augustus Cæsar*, afterwards established by *Constantine Anno* 330 and again more perfectly by *Theodosius*, *Anno* 395.

O bem jam totum victor Romanus habebat. Pet. Arb.

And as iron that breaketh all these] Of the *Roman* greatnesse much is written by many Authors, how they subdued and kept under other potent nations by their *Legions* quartered amongst them, and by their *Publicans* exacting tribute of them.

Ver. 41. *And whereas thou sawest the feet and toes part of potters clay*, &c.] These *feet and toes* are the *Roman* Empire, yet continuing, but weaker then it was before whilst it consisted of *legs of iron*, being now but of *feet and toes*. And this Empire is divided as the feet and toes are. One part is the Kingdom of the Pope in the West (He whom we call the Emperour, hath now little or nothing to do with the Empire, which was of *Rome*:) The other part, is the *Turk* in the East, before whom three of the horns of the Empire are rooted out: See *chap.* 7 8.

Ver. 42. *So the Kingdom shall be partly strong and partly broken*] Or, *brittle*: This wee see daily fulfilled in the tottering Kingdoms both of that of the *Turk* (which laboureth with nothing more then the weightinesse of it self, and yet hath been soundly battered alate by the *Venetians*) and the other of the Pope, which declineth also apace, and shall do every day more and more, according to that old Distich,

Roma diu titubans, variis erroribus acta,
Corruet, & Mundi desinet esse caput.

Ver. 43. *They shall mingle themselves with the seed of men*] *i. e.* Indeavour by interchangeable mariages to reunite the divisions: but that can as little be, as iron can be mixed with clay; cleave they might for a while together, but not incorporate.

Ver. 44. *And in the dayes of these Kings*] *i. e.* Of this fourth Monarchy: for the *Roman* Emperours were Kings, as *Peter* also calleth them, 1 *Epist.* 2. 17. though they to avoid the hatred of the people, refused so to be stiled. The Pope, by a like hypocrisy, calleth himself *The servant of Gods servants*; but yet stamps upon his coyn, *That nation and country that will not serve thee, shall be rooted out.*

Shall the God of heaven set up a Kingdom] The Kingdom of his Son Christ. And here we have in few words, the whole summe of the Gospel, and that truth which is after godlinesse, *Tit.* 1. 1. for the revealing whereof this whole dream was revealed to the King.

But it shall break in pieces] Christ shall reign, and all his foes be made his foot-stool.

Ver. 45. *Forasmuch as thou sawest that the stone was cut out of the mountain*] Christ is called *a stone*, 1. For strength. 2. For continuance. 3. For refuge. 4. For offence: he is *Piorum rupes, reorum scopulus*, as *Val. Max.* saith of *L. Cassius* his tribunal.

Without hands] *i. e.* Without mans help.

Broughton on Daniel.

And that it brake in pieces the iron, the brasse, the clay, the silver and the gold] *Broughtons* note here is, *Witty Daniel telleth* first how the last shall be destroyed, and not how *Nebuchadnezzar's* house first should fall, (so *chap.* 7. 11, 12.) where he sheweth his care to please the cruel tyrant, and his own readinesse of wit in the allusion that is in the *Chaldee* between *chaspa* and *cespa*, clay and silver: which they that observe not cannot know why *Daniel* brake the native order of speech for *clay, iron, brasse, silver and gold.*

Ver. 46. *Then the King Nebuchadnezzar fell upon his face*] Out of admiration, and an opinion of some divinity in *Daniel*: See the like, *Acts* 14 11. & 28. 6. So the Salvages of *Nova Albion* stole upon the *English* (at their departure thence) a sacrifice, and set it on fire ere we were aware, saith *Captain Drake*, for they supposed us to be gods indeed.

And worshipped Daniel] *i. e.* He was about to do it, but that *Daniel* utterly and earnestly refused it, directing him to God (the sole object of divine adoration) as appeareth by the next Verse. And indeed it had been better for *Daniel* a thousand times to have been put to death, then to have suffered an oblation and sweet odours to have been offered unto him. He had said enough before to prevent such a mischief,

chief, *ver.* 28. 29, 30. See here, how Satan tempteth the Saints by extreams: *Daniel* who before was destined to death, is now deified: and this was the more dangerous temptation of the two. Be not *ignorant of his wiles.*

Ver. 47. *The King answered unto Daniel*] Who disswaded him, with all his might from doing on that sort, and inculcated that God was the chief Doer.

Of a truth it is that your God is a God of gods] *Hoc fuit momentaneum*, saith *Calvin*, this was but a flash: such as was found in *Pharaoh*, *Saul*, and other Temporaries. For if it had been in truth, he would not have set up the golden idol, *&c. chap.* 3. Nevertheless *Nebuchadnezzar* shewed more ingenuity then our stiff unperswadable Refractaries, and especially then the perverse Jesuites, of whom it is noted, that they are so cross-grained and quarrelsom that they had rather *quærere* then *credere*, start questions then believe truth; and pertinaciously dispute, then rest in the plainest interpretations.

Ver. 48. *Then the King made Daniel a great man*] This was, saith *Broughton*, about two years afore the Captivity of *Jechonias* (when the *good figs* were to be brought to *Babylon*:) an encouragement for the faithful to go willingly; their own Nobles being so advanced in that Court.

And gave him many great gifts] This, *Porphyry* (that Atheist) snarleth at: *viz.* that *Daniel* received these rewards and honours. But why might he not, sith the gifts he could bestow upon the poor Captives his fellow-brethren? and the honours he could also improve to their benefit; himself did neither ambitiously seek them, nor was vainly puffed up by them. A noble pair of like English spirits we have lately had amongst us, D. *Ussher* and D. *Preston*, Contemporaries and intimate friends to one another. The former, when he was consecrated *Bishop* of *Meath* in *Ireland*, had this *Anagram* of his name given him, *James Meath, I am the same.* The latter when he might have chosen his own mitre, but denied all preferment that courted his acceptance, had this *Anagram* made of him, *Johannes Prestonius, En stat pius in honore.*

D. *Bern.* in his life.

Mr. *Fuller*, Church-hist. *fol.* 119.

Ver. 49. *Then Daniel requested of the King*] Acquainting him, likely, that by their prayes also, in part, the secret had been brought to knowledge, *ver.* 18, 19.

But Daniel sat in the gate of the King] As chief *Admissional* (so the Civilians call it) without whose leave and license none might come into the Kings presence. Himself, mean-while, had an excellent opportunity of treating with the King, upon all occasions, of such things as concerned the Churches good: and this priviledge no question but he improved to the utmost.

CHAP. III.

Ver. 1. *NEbuchadnezzar the King made an image of gold*] Having taken *Tyre* (which was that great service spoken of, *Ezek.* 29. 18.) subdued *Egypt*, (which was his pay for his pains at *Tyre*) and overthrown *Nineveh*, (as *Nahum* had foretold) he was so puffed up with his great successe, that he set up this monstrous statue of himself, to be adored by all, on pain of death. That it was his own image which he here erected for such a purpose (as did also afterwards *C. Caligula* the Roman Emperour) it is gathered, 1. Because he did not worship it himself. 2. Because *ver.* 12. it is distinguished from his Gods. 3. Because this was long since foretold him, *Isa.* 14. 14. that, *Lucifer-like*, he should take upon him as a god: which because he did, he was worthily turned a grazing amongst beasts, *chap.* 4. Mean-while, take notice here of the inconstant and mutable disposition of this proud Prince, as to matter of Religion. *Velox oblivio est veritatis*, saith *Hierom*, the truth is soon forgotten: *Nebuchadnezzar* (who so lately had worshipped a servant of God as a god, and not being suffered to do so, declared for the one only true God, and advanced his servants to places of greatest preferment) is now setting up idolatry in despite of God; and cruelly casting into the fire those whom he had so exalted, because they dissented. *Daniel*, its likely, withstood this ungodly enterprize so far as he might, and left the rest to God.

Whose height was threescore cubits] The ordinary cubit is a foot and half: but the Babylonian

Babylonian cubit saith *Herodotus*, was three fingers greater then the common cubit: so that this image might be Sixty seven ordinary cubits high. The *Rhodian* Colosse was yet bigger then this: for it was Fourscore cubits high, made of brasse in the form of a man, standing with his two legs striding over an haven; under which, Ships with their sails and masts might passe. The little finger of it was as big as an ordinary man, being the work of twelve years, made by *Chares* of *Lindum*, and worthily reckoned for one of the worlds seven wonders. It was afterwards sold to a Jew, who loaded 900 Camels with the brasse of it: for it had been thrown down by an earthquake. This image of *Nebuchadnezzar* was thus great, to affect the people with wonderment (so they *wondered after the beast*, Rev. 13. 3.) and thus glorious (guilded at least, if not of solid gold) to perstringe their senses, and with exquisite Musick to draw their affections. The Papacy is in like sort an alluring, tempting, bewitching religion. *Hierom* compareth hereto this golden image: *Irenæus*, worldly felicity, which the devil enticeth men to admire and adore.

Plin. *l.* 34. *c.* 7.

Theop. Pezel. *Mell. hist.*

He set it up in the plain of Dura] In a pleasant plain, (mentioned also by *Ptolomy* the Geographer) *quò statua commendatior haberetur*, that it might be the more regarded.

Lib. 6. Geog.

Ver. 2. *Then Nebuchadnezzar the King sent to gather together the Princes*] *Satrapæ*, not so called, *quia sat rapiant*, as *Lyra* doateth: for it is a Persian word signifying such as were near the Kings person. Superstition first looks to wind in great Ones, *Ezr.* 8. 11. the vulgar are carried away to dumb idols, *like as they are led*, 1 Cor. 12. 2. They are *sheepish* and will follow a leader as well into a penfold as a pasture: they also feed most greedily on the grasse that will rot them.

Ver. 3. *Then the Princes the Governours*] These envying the new favourites, and fearing that the King (by his late confession, *chap.* 2. 47.) had too good an opinion of the Jewes Religion, came readily to this dedication, and, probably, had contrived it for a mischief to those three Worthies, as those, *chap.* 6. did to *Daniel.*

Ver. 4. *To you it is commanded*] Chald. *they command*, i. e. The King and his Councel, as *Esth.* 1. 13, 15. But what said the Heathen? *Obediemus Atridis honesta mandantibus*, we will obey Rulers if they command things honest: but not else. The *Bishop of Norwich* asked *Roger Coo* Martyr in Queen *Maries* days, whether he would not obey the Queens laws? He answered, as far as they agree with the Word of God I will obey them. The *Bishop* replyed, whether they agree with the Word of God or not, we are bound to obey them, if the Queen were an Infidel. *Coo* answered, If *Shadrach*, *Meshac* and *Abednego* had done so, *Nebuchadnezzar* had not confessed the living God.

Eurip. *in Phœniss.*

Act. & Mon. fol. 1550.

Ver. 5. *That at what time ye hear*] See on *ver.* 1. The allurements of pleasure are shrewd enticements to idolatry, 2 *Pet.* 2. 18. Sr. *Walter Rawleigh* said, Were I to chuse a religion to gratify the flesh, I would chose Popery. The *Catholikes* in their Supplication to King *James* for a Toleration, plead that their religion is (*inter cætera*) so confortable to natural sense and reason, that it ought to be imbraced! A proper argument. I have read of a Lady in *Paris* that when she saw the bravery of a Procession to a Saint, she cryed out, Oh, how fine is our religion, beyond that of the Hugenots!

That at what time ye heare the sound] So in the Papacy, when the *Ave-Mary-bell* rings, which is at Sun-rising, at noon, and at Sun-setting, all men in what place soever, house, field, street, or market, do presently kneel down and send up their united devotions by an *Ave-Maria.*

Spec. Europ.

Ye fall down and worship] This is all is required; *de certa confessionis forma imperata, nil gry.*

Ver. 6. *And whoso falleth not down and worshippeth*, &c.] Fire and sword are Idolaters best arguments. But Conscience is the fountain and spring of duty; and if that be not directed and awed by the Word of God, in vain are Acts of Parliament and Proclamations, though backed with menaces: as if the spring of a clock be down, in vain are all the wheels kept clean, and put in order.

Ver. 7. *All the people, nations, and languages fell down*] They that come of the yielding Willow, and not of the sturdy Oak, will yield with the time, and ever be

of the Kings religion. In Queen *Maries* dayes here, and ſo in the Palatinate lately, ſcarce one in five hundred ſtood out, but fell to Popery, as faſt as leaves fall in *Autumn*. See on *ver.* 5.

Ver. 8. *Wherefore at that time certain Chaldeans came near, and accuſed the Jews*] All the Jews are accuſed, becauſe ſome refuſed to worſhip. So ſtill *all the generation of the righteous* muſt be charged with the pretended miſcarriages of ſome few amongſt them. The world we ſee, is no changeling, *antiquum obtinet*. The Jews indeed ever ſince the Captivity, have abhorred idolatry: and the Papiſts worſhipping of images (for which both Jews and *Turks* call them *idolatrous Chriſtians*) is a main ſcandal to them, and a let to their converſion. *Spec. Eur.*

Ver. 9. *They ſpake and ſaid —— O King, live for ever*] Thus they inſinuate themſelves by flattery: ſo *Act.* 24. 2, 3.

Ver. 10. *Thou O King haſt made a decree*] Kings decrees are much urged by ſuch as are reſolved to be of King *Harries religion*, whether he ſtand for the old *Mumpſimus*, or the new *Sumpſimus*.

Ver. 11. *And whoſo falleth not down and worſhippeth, that he ſhould be caſt*, &c.] This with a graceleſs man is a ſwaying argument: he will rather *turn* then *burn*: as he came not frying into the world (as one ſaid in Queen *Maries* dayes) ſo he cannot go frying out of it. *Epicurus* in word confeſſed a God (but indeed denyed him) becauſe *Anaxagoras* was put to death for denying God at *Athens*, where *Epicurus* flouriſhed. *Aug. de civ. D. lib. 18. c. 41.*

Ver. 12. *There are certain Jews*] Everywhere ſpoken againſt, as were afterwards Chriſtians, *odio humani generis*, ſaith *Tacitus*, hated for their religion. *Lib. 15.*

Whom thou haſt ſet over the affaires] This was it that irked theſe ſpiteful accuſers. Wrath is cruel, and anger is outragious: *but who is able to ſtand before envy?* Prov. 27. 4.

Shadrach, Meſhac, and Abednego] Whom though thou haſt highly preferred, and by calling them by the names of thy gods engaged them to thy religion, yet will they not yeild to it, but be ſingular and refractory.

Theſe men, O King, have not regarded thee] Chald. *have ſet no regard upon thee.* This was ever *unicum crimen eorum qui crimine vacabant*.

Ver. 13. *Then Nebuchadnezzar in his rage and fury*] His blood boyling at his heart, as brimſtone doth at the match: for preventing whereof, nature hath placed the heart near to the lungs, *ut cum irâ accenditur, Pulmonis humore temperetur*, for an allay to the heat of it, leſt perturbations ſhould boyle it into brine.

Commanded to bring Shadrach] Who, it ſeems, were preſent at firſt, with an holy boldneſs, confronting their idolatries in the very teeth of the King and Nobles. *Daniel* is excuſed by his abſence and ignorance. But perhaps *Nebuchadnezzar* might ſhew him the like favour as our *Henry* the eight did *Cranmer*, who diſputing zealouſly againſt the *ſix Articles*, was willed by the King to depart out of the *Parliament*-houſe into the Council-chamber for a time, till the Act ſhould paſſe and be granted: which he notwithſtanding with humble proteſtation refuſed to do: and ſo its likely, would *Daniel*, who muſt therefore be excuſed as before. *Act. & Mon.* 1037.

Ver. 14. *Is it true, O Shadrach, Meſhac*, &c.] *q. d.* I can very hardly believe it. *Certè tu non occidiſti patrem*, ſure thou didſt not kill thy father, ſaid *Auguſtus Ceſar* once to a parricide, whom he had in examination: And *Suetonius* ſaith that it was uſual with him to examine malefactors in that ſort, as if he could not believe any ſuch thing of them. Some render the text *Num de induſtria aut certo conſilio?* Do ye this on ſet purpoſe to croſs and provoke me? others (as *Montanus*) *Numquid deſalatio? q. d.* what? you to oppoſe the command of a King? If this be ſuffered, what diſorder, yea deſolation, muſt needs follow? Pride ever aggravateth any thing done againſt its own mind. Tremel. Buxtorf.

Ver. 15. *Now if ye be ready that at what time ye hear*] Many can no ſooner hear flattering promiſes of preferment, as it were *Nebuchadnezzars* inſtruments, but they preſently fall down and worſhip the *Babyloniſh* idol: but theſe three Worthies were none ſuch.

And who is that God that ſhall deliver you out of my hand?] What God is he? Sure a mean God he were, thou poor thimbleful of duſt, could he not ſtay thy

thy hand, and ſtop thy blaſphemous mouth with a ſpadeful of mould, and that in a trice.

Ver. 16. *Shadrach, Meſhac, and Abednego anſwered*] With an heroical faith, and well-knit reſolution. A ſound faith and a clear conſcience (ſaith one) are able by their native puiſſance, to pull the very heart (as it were) out of hell, and with confidence and conqueſt to look even death and the devil in the face.

We are not careful to anſwer thee] The Saint hath a *Quietus eſt*, that ſuperſedeth all his cares, *Philip.* 4. 6. Some render it *Non neceſſe habemus*: As the King would admit no diſcuſſing his decree, but would have it abſolutely obeyed; ſo they were at a point never to do it, nor to be removed from their religion. The heavens ſhall ſooner fall, ſaid that Martyr, then I will ſtart or ſtir an inch from what I have profeſſed. With the like undaunted courage anſwered *Cyprian* the Proconſul, *Baſil* the *Arrian* Emperour *Valens*; D. *Taylor*, *Stephen Gardiner*; Mr. *Hawkes*, bloody *Bonner*. A faggot will make you believe the Sacrament of the Altar, ſaid *Bonner*. No, no, anſwered *Hawkes*, a point for your faggot: what God thinks meet to be done, that ſhall ye do, and no more. *Act. & Mon.* 1445.

Pana ſunt penne quæis ſuper aſtra vehor.

Ver. 17. *Our God whom we ſerve is able to deliver us*] And deliver us he will either from death or thorough it: and we are by his grace *in utrumque paratî*, wholly at his diſpoſe. Never ask then, O King, Who is that God that ſhall deliver you? Our God is in heaven, and doth whatſoever he will in heaven and in earth. He well knoweth how to deliver his out of temptations, and to reſerve the unjuſt (be he *King* or *Caytiffe*) unto the day of judgement to be puniſhed, 2 *Pet.* 2. 9.

From the burning fiery furnace] *Sic fortiſſimum Martyrem* (ſaith *Ambroſe* of *Laurentius*, may we as well ſay of theſe) *ſeviſſima præfecturiæ flamma ſuperare non potuit; quod longe ardentius veritatis radiis accenſa mens ejus fervebat.* The fiery zeale of theſe mens ſpirits overcame and put out the moſt ſcorching heat of the burning fiery furnace.

And he will deliver us out of thine hand] Hereof they were well aſſured, becauſe it would further ſet forth the cauſe of God, and work a greater conviction in the King and his Nobles.

Ver. 18. *But if not, be it known unto thee O King*, &c.] We ſhould not *condition* with God, but *commit* our ſelves unto him in well-doing, as unto a faithful Creator; being unchangeably reſolved, rather to embrace fire then to reſiſt light. Thus did all the Noble Army of Martyrs, beſides many worthy Confeſſors: ſuch as were the Prince of *Condee* at the Maſſacre of *Paris*, who would not redeem his life or liberty by going once to Maſſe: *John Frederick* Prince Elector of *Saxony*, to whom when *Charles* the fifth (whoſe priſoner he then was) offered to enlarge him and to reſtore him to his former dignity, if he would but only aſſent to the *Interimiſtical* doctrine (as they then called it) he abſolutely refuſed. *George Marqueſſe* of *Brandinburg* likewiſe about the ſame time, profeſſed openly at an imperial Diet held at *Ausborough*, *Malle ſe, flexis ibi coram Cæſarea Majeſtate genibus, ſpiculatori cervicem feriendam ſtatim præbere, quam Deum & Evangelium ipſius abnegare*, i. e. that he had rather hold out his neck to be cut off by the headſman before the Emperour, then deny Chriſt and his Goſpel. *At ego Chryſoſtomum ſecutus*, ſaid *Calvin* (when he was preſſed to adminiſter the Lords Supper to ſome notorious offenders) after the example of *Chryſoſtem*. I will dye, rather then do it. *Lewis* the *French* King being taken priſoner by *Melechſala* the *Sultan*, conditions of peace being concluded betwixt them; for more aſſurance thereof, the *Sultan* offered to ſwear, that if he failed in performance, to renounce his *Mahomet*: requiring likewiſe the King to ſwear that if he failed, to deny his Chriſt to be God. Which profane oath the King deteſting, and wiſhing rather to dye then to give the ſame, the *Sultan* wondring at his conſtancy, took his word without any oath at all, and ſo publiſhed the league. Buchole. Chron. Sculet. Annal. Melch. Adam. Turk. hiſt.

Ver. 19. *And the form of his viſage was changed*] Chal. *the countenance of his face.* Paſſionate perſons vex and diſtemper their own hearts and bodyes, *Prov.* 25. 28. and

28. and are exceedingly disfigurged with furiousnes of the looks, extraordinary painting of the heart, beating of the pulse, swelling of the veines, stammering of the tongue, gnashing of the teeth, as those *Act.* 7. 54. So the tyrant that martyred *Laurence*, stamped and glared, ramped and fared as out of his wits, swelling like a toad, looking like a devil, *&c.* See on *ver.* 17.

That they should heat the furnace one seven times more] Whereas a lingring torment had been heavier, as Bishop *Ridley* also felt it, and other Martyrs: but he spake as his passion prompted him, which oft overshoots, *Prov.* 11. 29.

Ver. 20. *And he commanded the most mighty men*] That they might be the more strongly bound, and no resistance made.

Ver. 21. *So these men were bound in their coates*, &c.] Which, for haste of the execution, were never taken off, as is usually done. But these executioners were *swift to shed blood*, and had blood again to drink, for they were worthy.

Ver. 22. *The flame of the fire slew those men*] Who were over-forward in the execution, and perhaps had been chief perswaders of the King to this whole action. God useth his creatures (as he did also at the red sea) for the safety of his Saints, and destruction of his enemies.

Ver. 23. *And these three men——fell down bound*] Their binders were burnt, but not their bonds so soon, lest the glory of the miracle should have been thereby defaced.

Into the midst of the burning fiery furnace] Where yet these holy *Salamanders* took no hurt. In the creatures there is an *essence* and a *faculty* whereby they work; as in fire is the substance and the quality of heat: Betwixt these, God can separate, and so hinder their working, as here he did. *Quisque sollicitus sit non tam de vita quam de vocatione*, &c.

Ver. 24. *Then Nebuchadnezzar the King was astonied*] God can soon astonish the stoutest; as he did *Diocletian* the Tyrant, who laid down the Empire in a discontent because he could not, as he desired, root out Christian Religion; such was the constancy and courage of the Professours thereof. *Antoninus* the Emperour set forth an edict in *Asia*, that no Christian should be persecuted: for, said he, it is their joy to dye: they are *Victors*, and do vanquish you.

Ver. 25. *Walking in the midst of the fire*] As in some pleasant place. *Tua praesentia, Domine, Laurentio ipsam eratiunculam dulcem fecit*, saith an Ancient, *i.e.* Thy presence Lord, sweetned the furnace to these three Worthyes, the gridiron to *Laurence*, those exquisite tortures to *Theodorus* in *Julians* time, the *Leonine* prison to *Algerius* the *Italian* Martyr (who calleth it in the date of his letter a *delectable orchard*) the fire wherein he was burnt to *Bainham* the *English* Martyr, who in the midst of the flames which had half consumed his armes and legs, utterred these words: *O ye Papists, behold ye look for miracles; here now you may see a miracle; for in this fire I feel no more pain then if I were in a bed of down; but it is to me as a bed of roses.*

Socrates. Theodoret. *Act. & Mon.* *Act. & Mon.* 940.

And the forme of the fourth is like the Son of God] i. e. *Venustissima & quasi divina*, very beautiful and Angelical. The Heathens reputed those to be *Heroes* or demy gods, in whom they beheld and admired any thing above the ordinary nature of men, and their expectation; *Truely this was the Son of God*, said that Heathen *Centurion* concerning our suffering Saviour, *Mat.* 27. 54. that is a divine man, such as *Homer* calleth ἀνηθέως, θεοειχέλος. This fourth person here in the fiery fornace, is by many held to be Christ the Son of God, who appeared at this time in humane shape.

Ver. 26. *Ye servants of the most high God*] This was an high title, such as *David* and other great Princes have gloried in *Psal.* 36. title: see the Note there. The devil gave it to *Paul* and his fellow-labourers. And they who deny it to Christs faithful Ministers (loading them with names of scorn and obloquy) shew therein lesse ingenuity, then the devil himself. Act. 16. 17.

Then Shadrach, Meshac, and Abednego came forth] Not till they were called, had they any mind to come forth; for where could they possibly mend themselves? Any place is a paradise, where God is present. *Ubi imperator, ibi Roma. Noah* was well content to lye buried, as it were, in the Ark (which was made in the form of a *coffin*) so long as God was there with him. *Nos quoque non abhorremus à sepulchris ipsis*, saith an Expositor; we also fear not to go down to the grave, so long as we may hear God saying unto us as once he did to old *Jacob* thinking of his journey to *Egypt*, *Fear not to go down into Egypt*: for I will go with thee, and I will also bring thee up again, *Gen.* 46. 3, 4. Further note, how these three Martyrs carry themselves toward the tyrant: they do simply obey his command, and come forth: they are not puffed up by the strangeness of the miracle wrought upon them, neither do they rattle, but suffer the matter it self and experience to speak; shewing themselves to all sorts to be looked upon with greatest humility and modesty. Rolloc.

Ver. 27. *And the Princes, Governours and Captaines*] Who were more obstinate then the King, and willing to have shut the windows lest the light should shine in upon them, but that there was no withstanding it.

Upon whose bodyes the fire had no power] See on *ver.* 23. The creatures are at a league with the Saints, *Job* 5. 22.

Ver. 28. *Then Nebuchadnezzar spake*] Being convinced, but not converted, as appeareth by the next Chapter, whatever *Austin* and others charitably thought to the contrary. A wicked man may pray and praise God extemporally, *Job* 27. 10.

And have changed the Kings word] Chald. *secundo loco habuerunt*, they have preferred Gods Word before it.

Ver. 29. *Therefore I make a decree*] Magistrates then have to do with men in matters of Religion, *Deut.* 13. 6. *Rom.* 13. 4.

Which speak any thing amisse] But was this all he would do for God after so clear convictions? t'was very poor. A professor of the *Turks* law proclaimeth before they attempt any thing, that nothing be done against religion.

Ver. 30 *Then the King promoted*] Restored them to their dignities, and strictly forbad others to maligne or molest them.

CHAP. IV.

Ver. 1. *NEbuchadnezzar the King*] This bare title seemed sufficient to him who came now newly out of the fornace of sharp affliction, whereby he was tamed and taken a link lower as we say.

Unto all People, Nations and languages] This Epistolary Narrative or Proclamation was sent abroad a year or two before his death. And here observe, saith one, an omission of twenty seven years history, wherein the Church in *Babylon* had her *Halcyons*: the Emperour being exercised in forrein wars, and the Nobles disheartned from attempting any thing against those four Worthies, as having had formerly such ill success. Mr. *Hues.*

That dwell in all the earth] Thus this great King is made a *Catholike* Preacher of humility and moderation of mind.

Peace be multiplied unto you] Courtesie and kind language in great ones draweth all hearts unto them, as fair flowers do the eyes of beholders in the springtide.

Ver. 2. *I thought it good*] Chald. *It was meet* (or *seemly*) *before me*: *It was my duty*; so *Junius*.

To shew the signes and wonders] *Signs* they were, because evident testimonies of Gods Wisdom, Justice, Power: *Wonders*, because worthy to be wondred at.

Ver. 3. *How great are his signes?*] Mark how he is enlarged here: so should we. If *David* had had the thing in hand, he would have cryed out also, *for his mercy endureth for ever*: But *Nebuchadnezzar* celebrateth his Kingdom only: and that also he had learned of *Daniel*, chap. 2.

Ver. 4. *I Nebuchadnezzar was at rest in my house*] Having subdued all mine enemies round about. But in the year of my triumph, behold a vision of my downfal! *Suspecta nobis debet esse tranquillitas.*

And flourishing in my palace] But flourishing estates free not the mind of burthensome cares, *Eccles.* 5. 12.

Ver. 5. *I saw a dream which made me afraid*] It is seldom seen, that God allow-

eth unto the greateſt darlings of the world a perfect contentment: Something they muſt complain of that ſhall give an unſavoury verdure to their ſweeteſt morſels, and make their very felicity miſerable.

Ver. 6. *Therefore I made a decree to bring in all the wiſe men of Babylon*] Whom yet he had formerly found to be no better then *Braghards* and Impoſtours. Was this man truly converted?

Ver. 7. *Then came in the Magicians*] As if they would do the deed. Seducers make up with boldneſſe, what they want of true worth, 2 *Pet.* 2. 19.

Ver. 8. *But at laſt Daniel came in before me*] And why *at laſt*? Why was he not ſooner ſent for? If the Soothſayers and Sorcerers could have ſerved the turn, *Daniel* had never been ſought to. This is the guiſe of graceleſs men: they run not to God, till all other refuges fail them.

According to the name of my god, and in whom is the ſpirit of the holy gods] Is this the language of a true Convert? Should not former ſinful practiſes be looked upon with a lively hatred, and mentioned with utter diſtaſte?

Ver. 9. *Becauſe I know that the ſpirit of the holy gods is in thee*] The ſpirit of divination, and Prophecy.

And no ſecret troubleth thee] Chald. *puts thee to buſineſſe*. Now he who had ſlighted *Daniel* before, to get what he deſired, abaſeth himſelf below the dignity of a King to him.

Ver. 10. *Thus were the viſions of my head in my bed*] He readily rememembreth this dream of his, and roundly relateth it: the more to befool the wiſe-men, ſith the Scripture (whereof they were ignorant but *Daniel* well verſed in) revealeth ſufficient direction for the interpretation thereof, *ſc. Ezek.* 31. 1. —— 12. The wiſdom of this World is not unlike the pains taken by *Moles*, which dig dextrouſly under ground, but are blind againſt the Sun-light.

Ver. 11. *The tree grew and was ſtrong*] See *Ezek.* 17. 12, 24. *Plato* compareth a man to a tree inverted, with the root above, and the branches below: he alſo calleth him φυτὸν ἐξέριον, an heavenly plant: *Homer* calleth great men γεγενημένα ἐκ Διὸς ἔρνη.

Ver. 12. *The leaves thereof were fair, and the fruit*] But becauſe pride harboured under theſe leaves and poiſoned theſe fair fruits, they were broken down, and trod under foot.

The beaſts of the field had ſhadow under it] Great is the benefit of civil government, and far extending. But moſt men content themſelves with a natural uſe of it, as beaſts of the field do of their food, without improvement of any higher good.

Ver. 13. *And behold a Watcher, and an holy One*] *i. e.* An holy Angel, active and watchful to know and do the will and commands of God for the good of the Church. Hence Angels are ſaid to be full of eyes, *Ezek.* 1. and to ſtand alwaies beholding the face of God, *Matth.* 18. 10. as waiting an employment. How ready was that Angel here, *ver.* 31. to interrupt the proud King from heaven, and to tell him his doom? So in the next words.

Ver. 14. *Hew down the tree and cut off his branches*] One Angel ſeems to call to another to expedite the execution: ſo earneſt they are in the Churches revenge, *Rev.* 18. 21.

Let the beaſts get away] Let this great Conquerour be ſtript at once of his train and dignity. The Duke of *Florence* gave for his enſign a great tree with many ſpreading boughs, one of them being cut off, with this Poſy, *Uno avulſo non deficit alter*: but here it was otherwiſe.

Pintus *in loc.* Ver. 15. *Nevertheleſſe leave the ſtump of his roots*] Which, having life ſtill in it, may ſhoot out again.

Even with a band of iron and braſſe] *Hic ab arbore deſilit Angelus ad perſonam*: this band intimateth *Nebuchadnezzar*'s madneſſe: for mad folk uſe to be bound.

Let his portion be with the beaſts] Turn him a grazing among beaſts, for his beaſtly conditions.

Ver. 16. *Let his heart be changed*] *i. e. Obbruteſcat, nihil humanum ſapiat*: a fearful judgement, and yet ſuch as reprobates are uſually delivered up to, *Rom.* 1. 24. *And*

And let a beaſts heart be given him] Let his Phantaſy and appetite be ſo changed, that upon a ſtrong imagination that he is a beaſt, he may have affections carrying him in all things to do accordingly. Little is ſaid of this in humane hiſtory. The *Chaldee* Chronicles are loſt. *Alphenus* (as he is cited by *Euſebius*) briefly ſaith, that *Nebuchadnezzar* rapt with madneſſe, preſently vaniſhed out of the company of men, after that he had firſt foretold the overthrow of the *Chaldean* Monarchy. The *Chaldeans* in *Abidenus* fragments record, that he was blaſted by ſome god, and ſpake of *Babel*'s fall by the Perſians. *Lib. 9. de Præpar. Ev.* *Brought. Conc. of Script.*

And let ſeven times to paſſe over him] *i. e.* Seven years; like as *Solomon*'s Temple, that ſeven years work of many thouſands, was by him deſtroyed.

Ver. 17. *This matter is by the decree of the watchers*] *i. e.* Of God ſurrounded with his holy Angels as his Aſſeſſours, and Approvers of the divine Decree.

And the demand by the Word of the holy Ones] *Petitio hæc*, ſc. that the tree may be cut down. It is hereby intimated, ſaith *Piſcator*, that the Angels, in the conſultation held for the puniſhing of *Nebuchadnezzar*'s pride, petitioned God that it might be ſo.

Ver. 18. *This dream I King Nebuchadnezzar have ſeen*] Such as would have reſolution, muſt fully relate their doubts, *Gen.* 41. 17.

Ver. 19. *Then Daniel (whoſe name was Belteſhazzar*] *Which name* he took no felicity at all in, but the contrary. Nevertheleſſe for the *Chaldeans* ſake in whoſe tongue he wrot theſe things, and at whoſe good he therein aimed, he here addeth it.

Was aſtoniſhed for an hour] So was not *Nebuchadnezzar*, who was the man concerned. *Ea ferè eſt improborum ſecuritas*: the godly who have leſſe cauſe are affrighted oft, when the wicked are hardened: See *Habak.* 3. 16. with the Note. But they who tremble not in time of threatning, ſhall be cruſhed to pieces in time of puniſhing. Brad.

My Lord, the dream be to them that hate thee] *Daniel, after a certain pauſe*, makes this mannerly preamble to the interpretation of the dream, which could not be very pleaſing. But truth muſt be ſpoken however it be taken. So *Philo* brings in *Joſeph* prefacing to the interpretation of *Pharaoh*'s Bakers dream, *Utinam tale ſomnium non vidiſſes*, &c. I would Sir, you had not ſo dreamed: but ſith you have, I muſt deal plainly with you.

Ver. 20. *The tree that thou ſaweſt*] See on *ver.* 11.

Ver. 21. *Whoſe leaves were fair*] See on *ver.* 12.

Under which the beaſts of the field dwelt &c. A King ſhould to all his ſubjects, high and low, extend his favour, according to every ones quality and degree.

Ver. 22. *It is thou O King*] *i. e.* It is that great Empire which thou holdeſt, and ruleſt.

Ver. 23. *And whereas the King* &c.] See *ver.* 13.

Hew the tree down] Sin ever endeth tragically.

Yet leave the ſtump] Reſerve him for a kingly ſtate again; like as he had left a ſtump in *Judah*, ſpared the kingly ſeed, ſhewed pitty to the remnant of the Lord. The leaſt favour that is ſhewed to the godly, ſhall be repayed double, *Jer.* 34. 17.

Ver. 24. *This is the interpretation*] See *ver.* 19.

Ver. 25. *That they ſhall drive thee*] He ſaith not who (whether Angels or men) nor whither, for avoiding of envy and diſpleaſure: this was an high point of heavenly wiſdom, which adviſeth to obſerve,

Quis, quid, ubi, quibus auxiliis, cur, quomodò, quando.

Nebuchadnezzar who had driven ſo many before him out of their Countries, is now (by a juſt Judgement of God) himſelf driven out from company, leſt being mad, he ſhould do much miſchief: for his brutiſh conditions, he had now the bruits for his companions. He was wont to be fed with dainty fare; he now eateth graſs as an Ox: for his purple robe *horrido pilo totus obtegitur*, he is all covered with hair: and for his precious ointments he is wet with the dew of heaven; *ferinæ vitæ damnatus*. His diſeaſe, ſay ſome, was the *Lycanthropy*, not a phrenſy only (as that of Occal. Diod.

Willet.

Ericus King of *Swethland*, who being expeld his Kingdom, for grief fell mad; for bet des the brutish change of his mind, his body was much changed in feeding and living among wild beasts: deformed he was (not transformed) so that the beasts took him for a beast, as going upon all four, and feeding as they did, although in shape differing from them, as a monster amongst them. But when all is said that can

Hutt. be said, sure it is that this change was supernatural, as appeareth by the occasion, manner, degree, time, *&c.* every circumstance seeming a new creation.

And seven times shall passe over thee] For the glory of Gods Justice in his expulsion, and of his Mercy in his Restauration. See *ver.* 16.

Till thou know] God will be sure to tame his rebels: for is it fit that he should lay down the bucklers first?

Ver. 26. *And whereas they commanded*] See *ver.* 15. and further observe, how God tempereth his Judgements with mercy; and that out of his mere *Philanthropy*.

That the heavens] *i. e.* The God of heaven, *Luke* 15. 21. *Mat.* 21. 25.

Ver. 27. *Wherefore, O King, let my counsel be acceptable unto thee*] Happy was *Nebuchadnezzar* in such a faithful counsellor at hand to advise him: more happy then his successors *Cyrus* and *Cambyses* were in *Crœsus* King of *Lydia*, who yet more enriched them by his counsel then by all the wealth they had from him. But *Nebuchadnezzar* was as yet uncounsellable, till God had tamed and humbled him.

Anticipa judicium ejus verâ resipiscentiâ. Jun.

Break off thy sins by righteousnesse] Be *abrupt* in the work, for delayes are dangerous, *Heb.* 3. 7, 13. cut the cart-ropes of vanity as soon as may be, lest they pull down upon us heaviest judgements. For the diversion of Gods anger, get sin removed: take the bark from the tree, and the sap can never find the way to the boughs.

And thine iniquities by shewing mercy to the poor] *Nebuchadnezzar* had been an open oppressor: *Daniel* therefore preacheth unto him of righteousnesse and mercy. So *Paul* discoursed of *righteousnesse, and temperance, and the Judgement to come*, Acts 24. 25. before *Felix* (who was *inexplebilis gurges*, saith *Tacitus*, a covetous caytiff) and *Drusilla*, a filthy adultéresse. Let this be a Mirrour for Ministers.

If it may be a lengthening of thy tranquillity] *An futura sit prorogatio. Et sane fuit aliqua prorogatio, nempe per annum. Repentance* ever findeth favour, yea the very shadow of it, as in *Ahab*, 1 Kings 21. *ult.* *Hierom* thinks it probable, that *Nebuchadnezzar* did for a time, as *Daniel* had advised him, and had therefore for a temporary repentance a temporary tranquillity. *Chrysostom*'s Note upon this text is, *Prolata est sententia ut non fiat.* God is *Judex liber, non juratus*, as *Zanchy* saith well, he punisheth as he pleaseth.

Ver. 28. *All this came upon the King Nebuchadnezzar*] Because he repented not, or not throughly, as he had been advised, being left of God to his own heart. There is an infallibility in the curses as well as in the Promises: they will surely light, *Isa.* 14. 23, 24.

Ver. 29. *At the end of twelve moneths he walked*] *sc.* A twelvemoneth after the dream, the interpretation thereof, and the good counsel given him thereupon. It is some wonder how he could so soon forget all: but the world with the lusts thereof had hardened his heart.

In the palace of the Kingdom] His idle walk, and his stately Palace, were some occasion of his pride and fall. He *walketh* and *stalketh*, musing of nothing but his own greatnesse only.

Ver. 30. *The King spake and said*] No man asking him any question, but himself trumpetting out his own praises. Ordinarily the greatest *wealth* is tumoured up with the greatest *swelth* against the Lord. What hath this proud Prince yet in

Great means make great minds. Joseph. Antiq. l. 10. c. 11. *Urbem suam opponit cœlo, eamque pro cœlo habet.*

him of a man, more then his voice, and shape?

Is not this great Babylon that I have built?] Why no: it was built above a thousand years before you were born: you have only beautified and fortified it. It is God that buildeth the City, *Psal.* 127. 1. And they were your Ancestors, *Nimrod* and *Ninus*, whom he made use of for that purpose: why then should you rob him of his glory, and them of their right by your arrogancy? The proud man (*Seianus*-like) sacrificeth only to himself: and (*Polyphemus*-like) setteth up himself for the

sole-doer. God is not in all his thoughts, *Psal.* 10. And for his words, hear *Nebuchadnezzar* here, or *Mezentius* in *Virgil*,

Dextra mihi Deus, & telum quod missile libro. Æneid.

Or that of *Grevinchovius* the Arminian, *Ego meipsum discerno, atque in eo cur non mihi liceat ut domino gloriari?* I do by my free-will make my self to differ from others, and why may not I boast of such a thing as of mine own, in answer to that of the Apostle, *Who maketh thee to differ?* and what hast thou which thou hast not received? Wittily doth *Luther* call those Braggers *Fæces* or *Dregs*, who have much in their mouthes *Hæc ego feci*, This was my doing: and worthily is that speech of *Charles* the fifth Emperour commended *Veni, vidi, sed visit Christus*, beyond that of *Julius Cæsar Veni, Vidi, Vici*: because he ascribeth to Christ the honour of his conquest. A Lap. in 2 Sam. 17. 1.

For the house of the kingdom] The Palace indeed he had built, though not the City: and therein he now prideth himself. The Bramble thinks it a goodly thing to raign, and hath great thoughts and words too of his *shaddow*: and yet all's but a *shaddow*. The *Turks* build no stately edifices (besides their *Mosches* or Churches) because their abode upon earth is to be but short, they say, and therefore any dwelling may serve turn. That was a memorable speech of the forementioned *Charles* the fifth, to whom when the Duke of *Venice* had shewed his princely Palace, like a Paradise upon earth, and now expected that the Emperour should have exceedingly praised it, all that he said to it was this, *Hæc sunt quæ nos invitos faciunt mori.* These are the things that make us loth to depart out of the world. And no lesse memorable was that saying of Another to a great Lord who had shewed him his stately house and pleasant garden, *You had need, my Lord, make sure of heaven: or else when you dye, you will be a very great loser.*

By the might of my power] See *Habak.* 1. 16. with the Note.

Ver. 31. *While the word was in the Kings mouth*] So quick is God usually in his executions, when men are once come to the height of pride, and do invade his glory, affront his Majesty, *Jer.* 44. 22. *Acts* 12, 23.

There fell a voice from heaven] By the Ministry of the Angels, who do extreamly hate proud persons, and are ready to speak and act ought against them.

O King Nebuchadnezzar] Not now *Nebuchadnezzar my servant*, (as once) but mine opposite, and therefore the object of my wrath. *Alexander* the Great rewarded his soldier that fetcht his crown out of the water: but then, hanged him for putting it on his own head. God will punish those eternally, that rob him of his due glory.

Ver. 32. *And they shall drive thee*] See on *ver.* 25. and note that new impieties work out old threatened curses, which seldom *rot in the air*, as we use to say of Winter.

Ver. 33. *The same hour was the thing fulfilled*] When least expected. The like befel the old world, *Sodom, Pharaoh, Julian*, &c. See 1 *Thess.* 5. 2, 3. As they say of the metal they make glasse of, it is nearest melting when it shineth brightest: so are the wicked nearest destruction, when at greatest lustre.

And he was driven from men] By his own courtiers, and subjects. In him it well appeared, that mortality was but the stage of mutability. The like was to be seen in *Nero* and many other Roman and Greek Emperours; in *Bellisarius, Baiazet*, our *Richard* the second, and *Henry* the sixth, who having been the most potent Monarch for dominions that ever *England* had, was at last not the master of a mole-hill, nor owner of his own liberty. Of *Henry Holland* Duke of *Excester* grandchild to *John* of *Gaunt* mention hath been made before. Within our remembrance, in the reign of King *James* the Lord *Cobham* having been a man of seven thousand pound a year, and of a personal estate of thirty thousand pound, came nevertheless to a miserable end: for before his death he was lowsy for want of apparrel and linnen, and had starved, had not a trencher-scraper (sometime his servant at Court,) relieved him with scraps, in whose house he dyed, being so poor a place, that he was forced to creep up a ladder through a little hole into his chamber. The like strange change Court of king *James*. p. 37.

befell Sir *Edward Greenill* of *Milcot* in *Warwickſhire*, whom I very well knew.

And did eat graſſe as Oxen] By a ſingular judgement of Almighty God, who came down from heaven, as it were, to fight a duel with this moſt proud man, *inſpectante toto mundo*, in the view of all the world.

Court of King *James*. p. 37. Rolloc.

And his body was wet with the due of heaven] Beſide the brutiſh change of his mind, his body was much changed by the inclemency of the ayre, and by his feeding and living among wild beaſts: Yet was he not in truth changed into a beaſt, as *Bodin* thinketh, ſo as that upward he was like an Ox, and in his hinder parts like a Lion, as others have fabled. The ſubſtance of his body was not changed, but only the quality of his ſubſtance and of his ſhape. *Rupertus* well concludeth, that this was the greateſt change that is mentioned in Scripture, excepting only that of *Lots* wife, who was changed into a pillar of ſalt.

Till his haires were grown like Eagles feathers] Thick and black.

And his nailes like birds clawes] Long and ſharp: ſo that in his ſhape he came nearer to a wild beaſt then to a man.

Ver. 34. *And at the end of the dayes*] When my pride was now ſubdued; but hardly to ſound converſion.

I Nebuchadnezzar lift up mine eyes] Happy he if with *Simeon*, his eyes had ſeen Gods ſalvation. Many are *humbled* but not *humble*; *low* but not *lowly*.

And mine underſtanding returned] The uſe of his reaſon, whereof he had been bereft, and an opinion put into him that he was a beaſt. Mad men are apt to think themſelves Kings, horſes, or other creatures then they are.

Whoſe dominion is everlaſting] A natural man will ſooner confeſſe God to be true, juſt, powerful, wiſe, *&c.* then merciful: and all becauſe the love of God is not ſhed abroad in his heart by the holy Ghoſt, *Rom.* 5. 5.

Diſce hominis eſſe miſero, & ut ita dicam nihilitatem.

Ver. 35. *And all the inhabitants of the earth are reputed as nothing*] He who hath ſeen any part of Gods greatneſſe, will ſoon ſee his own vileneſſe, and the worlds nothingneſſe.

Ver. 36. *At the ſame time*] When God had bid *pride* from me, which could not be ſoon nor eaſily done: as when ſome vital part is corrupted, the cure is difficult, and long in doing.

And my Counſellours and my Lords] Who had ruled the Kingdom in the *Interim*, among whom *Daniel* haply was chief.

Ver. 37. *Now I Nebuchadnezzar praiſe*] God as he is the firſt Author of all, ſo to him as to the utmoſt end, *quaſi circulo quodam conſtet*, all honour ought to return.

All whoſe Works are truth] *i. e.* Right and righteous.

And thoſe that walk in pride he is able to abaſe] See *ver.* 33.

Claudian. *Ingentes quercus, annoſas fulminat ornos.*

CHAP. V.

Ver. 1. *Belſhazzar the King*] Son to *Evilmerodach*, grandſon to *Nebuchadnezzar*, whoſe line failed in this King, according to *Jer.* 27. 7. Of *Evilmerodach Daniel* ſaith nothing: becauſe nothing remarkable fell out in his time, but what was before related, 2 *King.* 25. 27. See there.

Made a great feaſt] Of this feaſt, ſee *Jer.* 25. 26. *Herodot. l.* 1. *Xenoph. lib.* 7. It was made, ſay ſome, upon occaſion of a yearly ſolemnity, which continued five dayes together, wherein the ſervants bare ſway in every family, having a *maſter of miſrule* over them. *Cyrus* took this opportunity, ſaith *Xenophon*, and made himſelf maſter of the City: *Nota hic Balthaſaris miram vecordiam*, ſaith one: that is, take notice of *Belſhazzars* ſtrange ſtupidity and ſecurity; that having ſuch a formidable enemy before the City, he ſhould thus revel and bezel: but he did it, perhaps, to ſhew his valour, and how little he cared for the *Perſians*, who ſhewed themſelves ſoon after to be no contemptible perſons. Certain it is, that he minded nothing leſs at his feaſt then the deliverance of Gods poor people, which now he was in working. Now were the ſeventy years exactly ended: now therefore was *Iſrael* to be diſmiſſed, and it was done. The *Rabbines* have a tradition, that *Belſhazzar* ſeeing the ſeventy years ſpoken of by *Jeremy* expired, and the Jews, by the coming on of another Monarch not delivered, kept this feaſt in contempt of that prophecy and people. Lyra.

To a thouſand of his Lords] Who 'tis like, were all drunk for company: what wonder then that a land ſo ſick of drink ſpewed them all out? Lords and loſels were grown deſperate drunkards, ripe for ruine. Here were a thouſand Princes, but not one faithful Counſellor, to better adviſe this *feſtival King* (as he is called) wholly given over to diſſolute luſts. Who can tell whether it were not now with him as afterwards with *Vitellius* the Emperour, when his enemy was at hand, *Vitellius trepidus, dein temulentus*, to put away the fear of death, he made himſelf drunk? Tacitus.

Ver. 2. *Belſhazzar whileſt he taſted the wine*] And was maſtered by it; being now in *his cups*, as they ſay, and well whittled, *ſwallowed up of Wine*, as the Prophet *Jam temulentus* in. Vulg. expreſſeth it, *Eſay* 28. 7. *Aben-Ezra* rendreth it, *in conſilio vini*, doing as the wine adviſed him.

Commanded to bring the golden and ſilver veſſels] Being intoxicate he caſteth off all care of God and man, and falleth into the ſins of ſacriledge and blaſphemy.

Which his Father Nebuchadnezzar had taken out of the Temple] And ſhould have reſtored them thither again. We read that when *Genſericus* had ſpoiled and plundered *Rome*, he took the veſſels of gold and ſilver which *Titus* had brought from the Temple in *Jeruſalem*, and carried them with him to *Carthage*: theſe veſſels among other ſpoils, *Belſarius* met with when he took *Carthage*, and carried them to *Conſtantinople*. But the good Emperor *Juſtinian* would not receive them into his treaſury, but ſent them again to *Jeruſalem*, to be diſpoſed of for the good of the Church, according to the diſcretion of the Chriſtian Biſhops who lived there. The life of *Juſtin* by Mr. *Clark*. 79.

Ver. 3. *Then they brought the golden veſſels*] Made and appointed for a better uſe; as were likewiſe much of our Church-lands, veſſels and utenſils, concerning wich a learned man thus complaineth, *Poſſidebant Papiſtæ, poſſident jam Rapiſtæ*; *Luther* cryed out earneſtly againſt this abuſe in *Germany*, *Knox* in *Scotland*, *Calvin* at *Geneva*; I ſee, ſaid he to the *Senat* there in a Sermon, that we have taken the purſe from *Judas* and given it to the devil: neither can I endure ſuch ſacriledge, which I know God in the end will puniſh moſt ſeverely. *Belſhazzar* paid dear for his *bowſing* in the boules of the Sanctuary.

And the King and his Princes ——— drank in them] As if they had been ſwine-troughs. This was to out-ſin his father and grandfather, who yet were none of the beſt.

Ver. 4. *They drank wine*] To the honour of their goddeſſe *Shac*: for ſo theſe feaſt-dayes were called *ἀγαθὴ τύχη*, being like the *Roman Saturnalia*.

And praiſed the gods of ſilver and of gold] As if theſe their dunghill-deities had maſtered and ſpoiled the God of *Iſrael*, who either would not or could not defend his temple and people, from falling into the power of their invincible conquerour. This was blaſphemy in an high degree: and therefore preſently puniſhed by God.

Ver. 5. *In the ſame hour came forth fingers of a mans hand*] Taken off from the arm. This ſtrange ſight marr'd all the mirth immediately, making good the Proverb, *Ubi uber, ibi tuber, ubi mel, ibi fel. Lege Dei æternâ ſanctitum eſt ut illicita voluptas pariat ultrices conſcientiæ ſuæ tuas & ſupplicia, juxta illud* Apocal. 18. 7. Carnal mirth goeth out in a ſnuffe.

Upon the plaiſter of the wall] When the wrath of God is revealed from heaven againſt unrighteouſneſſe, he would have it to be well noted and noticed by all.

Ver. 6. *Then the Kings countenance was changed*] How ſoon is carnal joy extinct, the gallantry of it checkt with troubles and terrours! how ſuddainly is it put out as the fire of thornes! *Pſal.* 118 12. *Eccleſ.* 7. 6. Surely as lightening is followed with rending and roaring: and as comets, when their exhaled matter is waſted, vaniſh and fill the ayre with peſtilent vapours: ſo is it here.

So that the joynts of his loyns were looſed] If a bare citation to judgment were ſo terrible to this jolly Prince, what ſhall the judgment it ſelf be? *Knowing therefore the terrour of the Lord*, &c. *And*

And his knees ſmote one againſt another] The writing on the wall he could neither read nor underſtand: but his conſcience had written bitter things againſt him, which being now held to the fire of Gods wrath become legible, as things written with the juyce of an onion are, when brought to the fire. The wounds alſo of an accuſing conſcience pierce the members of the body, *Prov.* 17. 22. The mark that God ſet upon *Cain* was, in likelyhood, the perpetual trembling of his hands and whole body. *Tullus Hoſtilius*, who profanely derided the devotions of his predeceſſour *Numa*, had deſervedly for his gods *Pavorem* and *Pallorem*. *Caracalla*, after the murther of his brother *Geta* was ſo haunted with the furies of his own evil conſcience, that he forbad any ſo much as to name him on pain of death, and was well-nigh mad: ſo was *Theodoricus* the Tyrant, upon the ſight of the fiſhes head ſet before him, wherein he thought he ſaw the face of *Symmachus* whom he had wrongfully ſlain. The like befel our *Richard* the third after the murther of his two innocent Nephews; and *Charles* the ninth of *France* after the Maſſacre at *Paris*. Lactant.

Ver. 7. *The King cryed aloud to bring in the Aſtrologers*] *Daniel* ſeemeth not to have been in any requeſt in the dayes of this diſſolute Prince: Neither was there any Courtier that would mention him, or mind the King of him till the old Queen came in. Such *Combibones* are unfit comforters: many of them, likely, were by this time, bucke with wine, and then laid out to to be ſunn'd, and ſcorn'd.

Shall be cloathed with ſcarlet, &c.] A troubled heart will give any thing for releaſe, as *Cain*, *Spira*, &c.

And ſhall be the third ruler in the Kingdom] *i. e.* Next to my ſelf and the Queen-Mother. Thus he promiſeth to another a third place, who could not promiſe to himſelf any place. *Spiras ſuperbiam miſer.*

Ver. 8. *But they could not read the writing*] *Utpote coecitate & ſtupore percuſſi*, they could not ſo read it, as to make any good ſenſe of it. It may be the initial letters only were ſet down, or elſe without pricks, or in a ſtrange Character, the *Samaritan*, or ſome other. The honour of the work was reſerved for a better man.

Ver. 9. *Then was King Belſhazzar greatly troubled*] In the midſt of his feaſt he was thus damped and caſt into his dumps; according to that of *Amos*, chap. 8. ver. 10. *I will turn your feaſts into mourning, and all your ſongs into lamentation.* Yet find we not in him any ſign of true remorſe. Whoredom and wine and new wine had even taken away his heart, *Hoſ.* 4. 11. robb'd him of himſelf, and laid a beaſt in the room.

Ver. 10. *Now the Queen*] The *Queen-Mother*, whom *Herodotus* calleth *Nicochris*, and greatly commendeth for her wiſdom and ability of ſpeech, which in a woman is a comely ornament, *Prov.* 31. 26. 1. She was not at this riotous feaſt, which is an argument of her temperance. 2. She prudently inſinuateth into the King by the ordinary ſalutation, *O King live for ever.* 3. She adviſeth him to bear up, and not to be over-troubled. 4. She maketh honourable mention of *Daniel*, *cujus virtutum ſola eſt admiratrix*, and perſwaded the King to make uſe of him, by her own experience. We uſe to ſay that *womens wits are beſt at a pinch.* Moſt ſure it is that women have proved ſometimes more prompt for counſel then men, *Judg.* 13. 23. and ſome we may find, who, beſide their ſex, have little of a woman in them. See 2 *Sam.* 20. 16. *Herodotus* maketh this *Nicochris* as famous as *Semiramis*.

Ver. 11. *There is a man in thy Kingdom*] Once famous for his Oracles, and highly promoted by thy grandfather *Nebuchadnezzar*. Thus this old Queen ſpeaketh of ancient things. She was not therefore *Belſhazzars* wife (as *Porphyry* ſcoffingly objected) but his mother at leaſt, if not his grandmother.

In whom is the ſpirits] See on *ver.* 10.

The King, I ſay, thy father] This was a check to *Belſhazzar*, for neglecting ſo worthy a perſon as *Daniel*, whom his grandfather had ſo highly honoured.

Ver. 12. *Foraſmuch as an excellent ſpirit*, &c.] Very excellent is the grace of the Spirit in godly hearts, *Coloſ.* 1. 29. neither can natural conſcience do leſſe then ſtoop and ſtrike ſail to the image of God, in whomſoever.

And

And diſſolving of doubts] Chald. *knots*, that is, perplexed and obſcure ſpeeches and ſentences.

Now let Daniel be called] Who will not obtrude himſelf, nor like the marygold open and ſhut with the Sun; but, as the violet which grows low and hangs the head downward, hiding it ſelf alſo with its own leaves: ſo *Daniel*, were it not that the fragrant ſmel of his many virtues betrayed him to the world, would chuſe to live and dye in his ſelf-contenting ſecrecy.

Ver. 13. *Then was Daniel brought in*] Wiſe men are never found to be unneceſſarily forth-putting, or over-forward to expreſſe themſelves. They know *Qui benè latuit benè vixit; & qui benè tacuit, binè dixit*: and when they muſt ſpeak, uſe as few words as may be, and as direct to the point.

Art thou that Daniel] *Daniel* had deſerved of the Babylonian State to have been better known of *Belſhazzar*, and better reſpected. But this is the worlds wages.

Which are of the children of the Captivity of Judah, &c.] What needed all this? he never learned it ſurely of his Queen-mother. She had ſpoken all good of *Daniel*, and inminded the King of another both office and name. He only takes notice of *Daniel's* captive condition, and vaunts of his grandfathers victory: moving this inſolent and unſeaſonable queſtion *in tanta neceſſitate & conſilii inopia, Art thou that Daniel?* &c.

Ver. 14. *I have even heard of thee that the Spirit*, &c.] This ſilly and ſhallow Prince hath nothing to ſay but what was put before into his mouth by his wiſer grandmother: Only what ſhe diſcreetly concealed, *viz.* that *Daniel* was one *of the Captives*, &c. *hoc unum commemorat glorioſus Rex*, that he blurts out, in a way of upbraiding. Oecolamp.

Ver. 15. *But they could not ſhew the interpretation of the thing*] They could not read nor interpret it. Such as ſeek to Sorcerers are worthy to loſe their labour, as a puniſhment of their folly. *Suidas* teſtifieth that the Citizens of *Alexandria* in *Egypt* deviſed and decreed, that Aſtrologers ſhould pay a certain tribute to the State out of their gettings, and that it ſhould be called *The fools tribute*, becauſe none but fools and light fellows would repair to ſuch for direction.

Ver. 16. *And I have heard of thee*] As far off as he maketh it, *Belſhazzar* could not be ſo ignorant of *Daniel*, as he would ſeem to be, ſith he underſtood punctually the dreams, honours, and troubles of his grandfather, *ver.* 22. But this he took for a piece of his ſilly glory, to make it very ſtrange, as if he had never heard of *Daniel* till now.

Ver. 17. *Let thy gifts be to thy ſelf*] Honours, Pleaſures, Riches,

Hæc tria pro trino numine Mundus habet,

Bus as *Moſes*, by the force of his faith, overcame them all, *Heb.* 11. 24, 25, 26, 27. ſo did *Daniel* here; throwing off the offers of them, and anſwering the Kings proud ſpeech with a grave Invective which he beginneth ſomewhat abruptly, not without indignation, as having to deal with a wicked and deſperate man, rejected of God. Miniſters muſt carry in them a retired majeſty (ſaith One) toward the perſons of wicked men, 2 *Kings* 3. 14.

Ver. 18 *O thou King, the moſt High God gave Nebuchadnezzar*] See here the neceſſary and profitable uſe of hiſtory, which hath its name, ſaith *Plato*, ἀπὸ τοῦ ἱστάναι τὸν ῥοῦν, from *ſtopping the flux and overflow of impiety* in others;

Exemplo alterius qui ſapit, ille ſapit.

Domeſtical examples are moſt prevalent: as, not to profit by them is a great provocation, and yet too too common, *Pſal.* 49. 14. *Lamech* was nothing bettered by *Cain's* puniſhment, but the contrary. *Jude* inveyeth againſt ſuch as made no uſe of *Sodoms* ruine: this was a juſt preſage and deſert of their own.

And kingdom, and majeſty, and glory, and honour] His offences were much increaſed by theſe many obligations.

Ver. 19. *Whom he would he ſlew*] *De facto loquitur, non de jure*: See the like, 1 *Sam.*

Lib. 5. cap. 11. 1 *Sam.* 8. 10, 11, *&c.* See the Notes there. *Lactantius* telleth of a certain tyrant, *qui lucem vivis, terram mortuis denegabat*, who would never let his subjects rest alive or dead.

Ver. 20. *But when his heart was lifted up, and his mind hardened in pride*] Pride is of an hardening property, causeth men to commit sin with an high hand, as *Pharaoh*. The increase of the spleen is the decrease of the body: so is pride of the soul, and overturneth the whole man. *Evagrius* noteth it for a special commendation of *Mauritius* the Emperour, that he was not puffed up with his preferments.

Ver. 21. *And he was driven*] See on *chap.* 4. 22. *Lege historiam, ne fias historia.*

Ver. 22. *And thou his son O Belshazzar, hast not humbled thy heart*] It was no small aggravation of his sins not to be warned, and now he shall heare of it on both eares. The putting out of the French Kings eyes (which promised before with his eyes to see one of Gods true servants burned) who seeth not to be the stroak of Gods hand? Then his son *Francis*, not regarding his fathers stripe, would needs yet proceed in burning the same man. And did not the same God give him such a blow on the ear, that it cost him his life?

Act. & Mon. fol. 1914.

Ver. 23. *But hast lifted up thy self against the Lord of heaven*] As did also *Pharaoh*, *Senacherib*, *Herod*, Acts 12. whose acts were set forth with false and flattering praises by *Nicolas Damascenus*, as *Josephus* complaineth: but so are not *Balshazzar's* by holy *Daniel*, who yet is, almost, his only Historiographer.

Antiq. lib. 16. cap 11.

And whose are all thy wayes] Chald. *thy whole journy.*

Ver. 24. *Then was the part of the hand*] *Completâ peccati mensurâ, non differtur pœna*, when sin is once ripe, punishment is ready. The bottle of wickedness when once full with those bitter waters, will soon sink to the bottom.

Ver. 25. *Mene, Mene, Tekel, Upharsin*] These words signify, *He hath perfectly numbred, he hath weighed, and it falleth in pieces*: They were the *Samaritan* Characters, saith One; therefore the *Babylonians* could not read them, nor could the *Jewes* understand them, though they knew the characters, because they understood not the *Chaldee* tongue as *Daniel* did. See on *ver.* 8.

Weemie.

Ver. 26. *Mene, God hath numbred thy kingdom*] He hath cast up thy reckonings, taken account of thy mal-administration, and calleth for satisfaction. So he dealt with *Pharaoh* King of *Egypt*; *Cum duplicarentur lateres, venit Moses*, when the tale of bricks was doubled, then came *Moses*: and when the *four hundred* or the *four hundred and thirty* years of their Captivity in *Egypt* were exacty expired, the *same night* were the first-born slain. So the tyranny of the *Roman* Emperours was numbred at the end of three hundred years after Christ, when they, sounding the triumph before the victory, had foolishy engaven upon pillars of marble these bubbles of words, *Nomine Christianorum deleto qui Remp. evertebant*, We have utterly rooted out the name of Christians those traytours to the Commonwealth. So, lastly, God hath numbred the Popes kingdom, and well-nigh finished it. Let him look to the year 1666. Tis plain, Satan shall be tyed up a thousand years: 666 is the number of the beast; Antichrist shall so long reign; these two together make the just number.

Jupiter ipse duas aequato examine lances Sustinet. Virg.

Ver. 27. *Tekel. Thou art weighed in the balances, and art found wanting*] As the former was a term taken from creditours, so this from light coyn; *deprehensus es minus habere*, thou art not currant. Others may think thee weighty enough and worthy, but God pondereth the hearts, *Prov.* 22. 2. and findeth thee fit to be refused, *ut nummus reprobus.*

Ver. 28. *Peres, thy kingdom is divided and given to the Medes*] This had been long before prophecyed of *Isa* 13. 17. *yea Gen.* 9. 25. And now *Chams* posterity felt his fathers curse. *Nimrod* the founder of *Babylon* came of *Cham*: *Madai* or the *Medes* were of *Japhet*, and *Elam* or the *Persians*, of *Sem*. Gods forbearances are no quittances. Let all wicked ones look to it. What is *Mene* but death? *Tekel* but Judgement? *Peres* but hell or utter separation from God, and all to be passed thorough by their poor souls, if timely course be not taken? Hear this all ye drunkards, who glory in drinking the three *Outs*, &c.

Ver. 29. *Then commanded Belshazzar, and they clothed Daniel*] No nay but they would

would do it, and he at length admitted it: partly, that he might not seem to slight the Kings courtesy and to be disaffected: and partly, that thereby he might be the better known to the *Persians*, for the comfort of Gods poor people.

And put a chain of gold about his neck and made a proclamation, &c.] All this the King commanded to be done, out of an admiration of *Daniel's* divine wisdom, and that he might be *dicti sui dominus* as good as his word. But not a word hear we of his repentance, such was his stupidity: nor doth *Daniel* exhort him to it, because he saw him to be past feeling, and knew that the decree was gone forth.

Ver. 30. *In that night was Belshazzar —— slain*] By *Gaddatha* and *Gobrya* two of *Cyrus* his Commanders who had been wronged by *Belshazzar*, (as *Xenophon* also testifieth) and now took revenge on him, after that they had betrayed the City, and brought in *Cyrus* his army. So fell that famous *Babylon* —— *fuit Ilium & ingens Gloria Teucrorum.*

Xenoph. Cyrop. *lib.* 7.

Ver. 31. *And Darius*] Called by *Ctesias* Δαρειαῖος, which comes near to *Darieaves*, as the *Chaldee* here calleth him. He is thought to be the same with *Cyaxares* son of *Astyages*, and uncle to *Cyrus*.

Being about threescore and two years old] Born the same year, say the Rabbins, wherein *Nebuchadnezzar* besieged *Jerusalem* and destroyed it. So *Austin* was born the same day is *Afrike*, that *Pelagius* was in *Wales* (say Chronologers) by a wise and watchful providence of God for the good of his Church.

Seder Olam.

CHAP. VI.

Ver. 1. IT pleased *Darius*] Chald. *Pulchrum fuit coram Dario.* Order, he knew, must be observed, or the kingdom could not continue. Himself also was ancient and needed Assistants. It was honour and work enough for him *idos judicare quos constituit judices aliorum* (as *Petr. Blesensis* saith that our *Henry* the second did) to judge those whom he had made Judges of others. The great *Turk* doth so to this day, whence few of his *Grandees* (his *Visiers* especially or chief Officers) dye in their beds.

An hundred and twenty Princes] For his 120 Provinces, which afterward came to be 127, *Esth.* 1. 1. Monarchs will ever be adding.

Ver. 2. *And over these three Presidents*] *Triumvires sive tres Rationales*, three to whom the rest should Audit, and be accountable.

And the King should have no damnage] In his rights, and in his revenues, which were, saith *Herodotus*, yearly fourteen thousand five hundred and threescore *Euboian* talents, raised out of the several satrapies.

Ver. 3. *Then this Daniel was preferred above the Presidents*] Chald. *He became a conquerour over those Exarches*: so that he might have been called as *Charles* the Great once was, *Pater Orbis*, the Worlds Father; or as *Titus*, the *Worlds Darling*; or as *Otho* the third, the *Worlds wonder*. He was indeed no lesse: and that, *Darius* well found by him. Whether he took him with him into *Media*, as *Hieron*, out of *Josephus*, relateth, I have not to say. If he did, it seemeth that after the death of *Darius*, he returned again to *Babylon*, and there served King *Cyrus*, verse 28.

Orbis delitiæ. Mirabilia mundi.

Because an excellent spirit was in him] Not only of Prophecy, but of prudence, justice, zeal, and other virtues, which, if a Governour want, he is as a Sun without light, a bird without wings, a Master of a ship without an helm, *&c.*

And the King thought to set him over the whole realm] Thus dignity waiteth upon desert, and envy upon dignity, which made *David* love his hook the better after he had seen the Court; and *Daniel* was never fond of this great preferment whereby, for his own particular, he got nothing, *nisi ut turbatior viveret, occupatior interiret*, (as he said) but vanity and vexation of spirit. High-seats are never but uneasy: neither want there those, that are lifting at them, and labouring to overturn them.

Ferimur summos fulmina montes.

Ver. 4. *Then the Presidents and Princes sought*] Chald. *Were seeking*, they made it their businesse so to do. Envious men are alwayes *in excubiis*, set in their watch;

to observe where they may fasten their fangs, and do most mischief. See *Prov.* 27. 4. with the Note.

But they could find none occasion] His innocency thwarted their envy, and made them, sith they could not come at his heart, to feed upon their own.

Nor fault] *Neque in facto, nec in signo*: and yet they waited for his halting, as *Psal.* 38. 16, 17. and watched as eagerly for it, as a dog doth for a bone. A blameless behaviour disappointeth malice, and maketh it drink up the most part of its own venom.

Forasmuch as he was faithful] *Homo quadratus*, a square-dealing man, and such as against whom lay no just exception. *Homo virtuti similimus*, as *Paterculus* saith of *Cato Major*. A man as like Virtue her self as could be possible.

Ver. 5. *Then said these men*] But whatsoever they said, *Daniel* said *Ego sic vivam ut nemo eis credat*, *My life* shall be a real refutation of their lyes.

Against this Daniel] This was the best language they could afford him: so, *Behold this dreamer*, said *Joseph*'s brethren; and *This fellow*, said the Pharisees of Christ: and *This Pest*, said they of *Paul*, that most precious man upon earth. In envy is steeped the venom of all other vices.

Except we find it against him concerning the Law of his God] Whereof *Daniel* was both a strict *observer* in himself, and a zealous *preserver* in others. Religion then was the quarrel, and all the fault they could find with him, *Novum crimen C. Cæsar*, &c. and yet no new accusation neither. The first man that ever dyed, dyed for religion: and still *All that will live godly in Christ Jesus* (if they will needs do it, and be set upon't) *shall suffer persecution.*

Omnia cum liceant, non licet esse pium.

Ver. 6. *Then these Presidents and Princes assembled together to the King*] Or, *thronged tumultuously*, as resolved to have that they came for. *James* and *John*, from the word here used, are called *Sons of thunder*, Marke 3. 17. It seemeth these men came to the King with a bustle, and a rattle, to affright him into a consent to their motion. *Filii fremitus sive fragoris.*

King Darius, live for ever] This was to sprinkle him with Court-holy-water, as they say.

Ver. 7. *All the Presidents of the Kingdom*] Not all neither: for *Daniel* would sooner have dyed a thousand deaths, then have voted such a grosse impiety. But he was one of the most that knew least of the Council, and it was he against whom *hac emdebatur faba*, this plot was laid; though it proved at last to be against themselves.

The Governours and the Princes, the Counsellors and the Captains] A *rabble of rebels* conspiring against heaven. *Non numeranda sunt suffragia, sed expendenda.*

To establish a royal statute] But a very irreligious and injurious one: the like whereunto was that prohibition in *France* of *Henry* the third, that it should not be lawful for housholders to pray with their families: and that of the *Jesuites* at *Dola* forbidding the common people to say any thing at all of God, either in good sort or in bad. Polan. *in locum.* Heyl. *Geog.*

That whosoever shall ask a petition of any god or man] What not of their own gods? nor yet of *Cyrus*, who was compartner with *Darius* in the Kingdom? But like enough these complotters might think hereby the rather to ingratiate with the old dotard *Darius*, who feared the virtue and valour of his Nephew and colleague *Cyrus*; and would say with tears, as *Xenophon* reporteth, that *Cyrus* was more glorious then he, and had more applause of the people.

Ver. 8. *Now O King establish the decree*] Confirm it, that it may receive the force of Law.

According to the Law of the Medes and Persians that altereth not] This was too much to be given to any law made by man, so mutable a creature. I have read of a people whose laws lasted in force but for three dayes at utmost: This was a fault in the other extream. The *Persians* laws were therefore irrepealable, because they worshipped *Truth* for a goddesse, to whom *Inconstancy* and *Change* must needs

needs be opposite and odious. But this was no good reason neither; unless the Lawmakers shall be supposed such as cannot erre, nor will any thing unjust: which can be truely attributed to none but God only.

Ver. 9. *Wherefore King Darius signed the writing*] As well enough content to be so dignified, yea deified. So was *Alexander* the Great, *Antiochus* Θεὸς, *Herod*, *Domitian*, *Dominus Deus noster Papa: Vah scelus!*

Ver. 10. *Now when Daniel knew that the writing was signed*] Which he knew not, belike, till it was proclaimed and published: and then, it may be, he did as much against it, as *Latimer* did here in like case, by writing his mind unto King *Henry* the eighth, after the Proclamation for abolishing *English* books. See his letter in the book of Martyrs, and marvel at his heroical boldnesse and stoutnesse; who as yet being no Bishop, so freely and fearlesly adventuring his life to discharge his conscience, durst so boldly to so mighty a Prince, in such a dangerous case, against the Kings law and Proclamation, set out in such a terrible time, take upon him to write and to admonish, that which no counsellor durst once speak unto him, in defence of Christs Gospel. *Act. & Mon.* 1591.

He went into his house] He left the Court (as no fit aire for piety to breath in) and got him home, where he might more freely and comfortably converse with his God. *Tutissimus est qui rarissime cum hominibus, plurimum cum Deo colloquitur*, saith a good Divine: that is, he is safest, who speaketh seldom with men, but oft with God. *Excat Anti. qui velit esse pius.*

And his windows being open in his chamber] This was his wont, belike, at other times: and now he would not break it, to the scandal of the weak, and the scorn of the wicked, who watched him, and would have charged him with dissimulation, should he have done otherwise. Say not therefore What needed he thus to have thrust himself into observation? could he not have kept his conscience to himself, and used his devotions in more secrecy? our Politick-Professours and Neuter-passives indeed could and would have done so. But as *Basil* answered once to him that blamed him for venturing too far for his friend, *Non aliter aware didici*, I never learned to love any otherwise: so might good *Daniel* here have done; his zeal for God would not suffer him to temporize, or play on both hands. It shall well appear to his greatest enemies, that he is true to his Principles, and no flincher from his religion. His three companions were alike resolved, *chap.* 3. and *Paul*, Act. 21. 13. and *Luther* when to appear at *Wormes*, and many more that might here be mentioned.

Toward Jerusalem] For the which he was now a petitioner, sith *the time to favour her, yea the set time was come*, Psal. 102. 13. There also sometime had stood the Temple, not without a promise of audience to prayers made in or toward that holy place, 1 *King.* 8. 43. which also was a type of Christ, *&c.*

He kneeled upon his knees] *Constantine* the Great (as *Eusebius* telleth us) would have this as his portraiture, *a man on his knees praying*: to shew that that was his usual practice and posture.

Three times a day] At morning, noon, and night: thus constantly, beside other times also upon emergent occasions. All the power and policy of *Persia* could not keep God and *Daniel* asunder, no not for a few dayes, *Philip.* 3. 20. *Ephes.* 2. 19. 'tis a part of our πολίτευμα our *City-employment* or *spiritual-trading* with God, to pray: and if prayer stand still, the whole trade of godlines standeth still too. Clean Christians therefore, typed by those clean beasts in the law, *Levit.* 11. 3. must rightly part the hoof, rightly divide their time, giving a due share thereof to either of their callings as *Daniel* did: sanctifying both by prayer, and at hours of best leisure, *Psal.* 55. 17.

And prayed and gave thanks before his God] Chald. *Confessed*, either his sins, that he might get pardon thereof: or else Gods benefits, the glory whereof he thankfully returned unto him. Prayers and praises are like the double motion of the lungs. *Let every breath praise the Lord.*

As he did aforetime] An excellent custome doubtlesse and most worthy to be kept up:

Arist. Ethic. lib. 8. cap. 5. Πολλὰς δὴ φιλίας ἀπορρηγυυμένας δέδωκε.

Ver. 11. *Then these men assembled*] But for ill purpose: as did also our Saviours enemies, *Luk.* 22. 6. and *Stevens*, Act. 7. the Popish Councels: at *Rome* they have a meeting weekly *de propaganda fide*, for the propagating of the Romish Religion, and abolishing of heresie as they call it.

And found Daniel praying] The Sun shall sooner stand still in heaven, then *Daniel* give over to pray to his Father in heaven.

Ver. 12. *Hast thou not signed a decree?*] But should *wickednesse be established by a law?* See on *ver.* 7. So in *France* there was published an edict whereby the people were forbidden on pain of death, to have in their house any *French* book, wherein the least mention was made of Jesus Christ.

Psal. 94. 20.

D. Arrowsm. Tact. Sacr. p. 89.

Ver. 13. *That Daniel*] He was principal president, and deserved a better attribution then *That Daniel*; But ill will never speaketh well of any.

Which is of the Captivity] This also is *terminus diminuens, q. d.* This *royal slave*, whom thou hast preferred above us all, and hast moreover some thoughts to set him over the whole realm, *ver.* 3. Now men shall be much spighted. 'Twas therefore no ill counsel,

Fortunam reverenter habe quicunque repente
Dives ab exili progrediere loco.

Auson.

Regardeth not thee, O King] Chald. *putteth no respect on thee.* This is common, falsely to accuse Gods most faithful servants as *Antimagistratical*, because they refuse to obey unlawful and impious decrees.

But maketh his petition three times a day] They say not to whom he made it, which might have holpen him much: for the King might conceive that he made it to some other man. 'Tis an evil office to omit such circumstances as may help the accused, 2 *Sam.* 16. 3.

Ver. 14. *Then the King when he heard these words was sore displeased with himself*] As good reason he had: but *Sero inquis Nero.* Now he found himself circumvented by his wily flatterers: but why was he such an *Epimetheus* or *After-wit*?

And set his heart on Daniel] But *All-too-late. Leo cassibus irretitus dixit, Si præsciviſſem.* The fools *Had-I-wist* should be carefully prevented. To disavow the willing of *Daniels* death, and to lay the blame upon his counsellors, is a poor shift of a weak Prince.

And laboured till the going down of the Sun] Alledging reasons for *Daniels* deliverance: as that he was a loyal subject, an excellent Ruler, that the Decree was fraudulently wrung from the King, upon pretence of finding out false-hearted Subjects, that it was maliciously wrested to the ruine of a right Patriot, *&c.* But no reason will rule unreasonable and absurd men as they are called, 2 *Thes.* 3. 2. men that have no *Topicks*, nor will hear of any, as the word there signifieth.

"Ατοπ'.

Ver. 15. *Then those men assembled unto the King*] Or, *kept a stir with the King*; from *Psal.* 2. 1. Doubtless, saith *Broughton*, *Daniels* spirit thought of *David* his fathers terms: so *ver.* 6. They *came clustering* about the King.

Congregaverunt se supra regem.

Know O King that the law of the Medes and Persians, &c.] This he knew as well as they: but they press him to do accordingly. So did those *Ignatian Bonesfeans* in *Germany*, who in the year one thousand five hundred eighty two cast abroad this bloody Dilticb;

Usque jure tuo, Cæsar, sectamque Lutheri
Ense, rotâ, ponto, funibus, igne nova.

Ver. 16. *Then the King commanded, and they brought Daniel*] Besides and against his conscience, *Rex regendum se præbet impiis nebulonibus*, the King yeeldeth to the importunity of these wretched Malignants, and condemneth an innocent: See *Mat.* 27. 24. This maketh *Calvin* conclude *ne micam quidem pietatis fuisse in hoc rege*, that there was no goodness at all in this King. *And*

And cast him into the den of Lions] So little assurance of a continued felicity is there to any Princes favourite: witness *Joab*, *Abner*, *Haman*, *Callisthenes*, *Sejanus*, *Ruffinus*, *Eutropius*, *Stilico*, *Alvarez de Luna*, who told those that admired his fortune and favour with the King of *Castile*, you do wrong to commend the building before it be finished.

Now the King spake and said unto Daniel] Many oppressing Land-lords, saith one, are like *Darius* that prayed God to help *Daniel*, but yet sent him to the Lyons den. How many *friends at a sneez* have we now-adayes? saith another: the most you can get of them is *God blesse you, Christ help you.*

Ver. 17. *And a stone was brought and laid upon the mouth of the den*] To make all sure, as they thought; and that there might be no privy packings with the keepers, for *Daniels* deliverance. But God had an holy hand in it for the greater manifestation of the miracle.

And the King sealed it] *Ne videlicet alia perinvretur morte ab insidiatoribus*, saith one, rest the conspirators, understanding that the Lyons did not meddle with him, should some way else dispatch him, as the Persecutors dealt by some of the Martyrs.

That the purpose might not be changed concerning Daniel] The Latine interpreter hath it, *Lest any thing should be done against Daniel: he feared not the Lyons so much as the men*, saith the ordinary glosse there.

Ver. 18. *Then the King went to his Palace and passed the night fasting*] As good reason he had, for the love and losse of such a Counsellor, whom he had unwittingly betrayed, but wittingly condemned; and now he is self-condemned for so doing: his conscience was perplexed for his injustice, so that he careth neither for meat, nor musick.

Ver. 19. *Then the King arose very early in the morning*] He had lain all night on a bed of thornes through trouble of mind, and was glad to get up: especially since sleep (*the Parenthesis of most griefs and cares*) was quite gone from him.

And went in haste] Chald. with *perturbation.*

Unto the den of Lyons] *Quo venis leo, & liberavit leonem de ore leonis* (say the Jew-doctours by a kind of riddle) whither came God and delivered this *Cuer-de-lion* out of the mouth of the Lyons. *Galatin. l. 5. c. 8.*

Ver. 20. *And when he came to the den, he cryed with a lamentable voyce*] With a *piteous, distressed voice*: far otherwise then did *Daniel*, ver. 21. who chose rather to be cast into the den of Lyons, then to carry about a Lyon in his bosom, an inraged conscience, as did *Darius* here, and afterwards *Theodoricus* King of *Italy*, who had caused *Boetius* and *Symmachus* to be unjustly beheaded, but carried the horrour of it to his grave. How good is it therefore to keep *the bird in the bosom always* singing as *Daniel* did; and as those primitive Christians, who chose rather *ad leonem projici quam ad leonem*, to be thrown to Lyons without, then to be left to lusts within, such fleshly lusts as war against the soul, 1 *Pet.* 2. 11. against the peace of it principally. *Tertul.*

Is thy God whom thou servest continually] A fair deal better then did *Cardinal Wolsey*, who yet, when he came in a morning out of his privy chamber, most commonly heard two Masses: and what businesse soever he had in the day-time (when he was Lord Chancellour) he would not go to bed with any part of his service unsaid, no not so much as one Collect. Nevertheless, when he was sent for up by *Henry* the eighth to be put into the Tower, he bewailed himself and said, that if he had been as careful to serve God, as he ever was to please the King, it would have been much better with him. To be a *servant of the living God* is an argument of saietety, *chap.* 3. 17. *The life and death of Cardinal Wolsey.* p. 18. *Semetipsum detestatus est quod Regi potius quam Deo placere studuisset. Scult.*

Ver. 21. *O King live for ever*] *Daniel* doth not curse the King (as some impatient spirits would have done, and as some think the damned in hell do God) but wisheth him a long and happy life, *voto amabili.* He useth the ordinary form, but with a better mind. His wish of the Kings welfare was *non in labris natum sed in fibris*, it was *heart-sprung*, it was an holy prayer.

Ver. 22. *My God hath sent his Angel*] Glad to be employed for the safety and service of the Saints, *Heb.* 1, 14. whence it is, that these heavenly courtiers delight more

more in their names of ministry (as *Angels, watchers,* &c.) then of dignity, as *Principalities, Thrones,* &c.

And hath shut the Lyons mouths] Though they were savage and hungerstarved, yet *Daniel* was kept from the paws and jawes of these many fierce, and fell Lyons, by the power of God thorough faith, *Heb.* 11. 33. How the Angel stopt the Lyons mouths, whether by the brightness of his presence, or threatening them with his finger, *Num.* 22. 27, 33. or by making a rumble amongst them like that of an empty cart upon the stones, or by presenting unto them a light fire (which things Lyons are said to be terrified with) or by causing in them a satiety, or by working upon their phantasie, *&c.* we need not enquire. The Lord well knoweth how to deliver his 2 *Pet.* 2. 9. and one way or other, will not faile to do it, *Psal.* 34. 19. *Archimedes* the great Mathematician was slain by a common souldier who was sent for him, notwithstanding that *Marcellus* the *Roman* General had given charge that he should be spared. The Temple at *Jerusalem* was burnt, though *Titus* the Emperour had commanded the contrary. When one told the Duke of *Parma* that he had shot Sir *Philip Sidney*, instead of a reward he cursed him for killing so incomparable a man, of whom, though an enemy, he heartily wished that he had been preserved: all that are dear to God are sure to be protected: he will rather work miracles, then they shall be forsaken, *Jon.* 2. 10.

Atiket. Plin.

And also before thee O King have I done no hurt] Though I have not obeyed thine edict, to the wounding of my conscience. It was therefore an unadvised speech of *Philip* King of *Spain*, who said that he had rather have no subjects then *Protestant* subjects: and out of a blind bloody zeal he suffered his eldest son *Charles* to be murthered by the cruel inquisition, because he seemed to favour the *Lutherans*. How well might this young Prince have said as here, *Against thee, O King, have I done no hurt?*

Ver. 23. *And commanded that they should take Daniel up out of the den*] Pull him up with cords, as they did *Jeremy* in like case, *chap.* 38.

Mos priscus Christianorum fuit ut in suis sepulchris inter alia Resurrectionis symbola Danielem in lacu inter leones stantem sculperent. A Lapide in loc.

So Daniel was taken up out of the den] A lively type of Christs resurrection from the pit. So was *Joseph* taken from prison, and made Lord of *Egypt*: *Sampson*, breaking the bars and carrying away the gates of *Gaza*: *David*, so oft oppressed by *Saul*, and yet exalted to the Kingdom: *Jonas*, his being drawn out of many waters, *Mat.* 12. 39.

Because he believed in his God] Of such force is faith, of such power is prayer: for it may well be thought that he prayed hard (with *David*, Psal. 22. 21.) *Save me from the Lions mouth: so will I declare thy name unto my brethren.* The prayer of faith shall save the afflicted: and questionlesse, justifying faith is not beneath miraculous, in the sphere of its own activity, and where it hath the warrant of Gods Word. Let such as desire a special providence, believe, wait, and walk uprightly, 2 *Chron.* 16. 9.

Ver. 24. *And the King commanded, and they brought those men which had accused Daniel*] Chald. *which had accused accusations against Daniel.* Now they shall *lick of the same whip*, and find (to their small comfort) the truth of that divine proverb, *Whose diggeth a pit, shall fall therein*, &c. *Prov.* 26. 27. See *Eccles.* 10. 8. *Psal.* 7. 16. with the Notes.

ὁ δὲ κακὸν βουλὴ τῷ βουλεύσαντι κακόν. Hesiod.

They cast them into the den of lions] A just and proper punishment, yet not executed without too much severity, as some think, because their wives and children were cast in with them. But for that, others say that as these were part of their goods; so, by consent at least, they were partakers of their crimes, and therefore justly perished with them.

Heb. 10. 31. Psal. 50. 22.

And the lyons had the mastery, &c.] It is a much more fearful thing to fall into the punishing hands of the living God. Such shall have the cauls of their hearts torn in sunder, *&c.* Oh consider this ye that forget God, least he tear you in pieces, *&c.*

Ver. 25. *Then King Darius wrote*] See on *chap.* 4. 1.

Ver. 26. *I make a decree*] It is the honour of Princes to make laws for the maintenance of religion, 2 *Chron.* 30. 4, 5.

And his Kingdom, that which shall not be destroyed] *Daniels* dialect touching Christ

Christ and his Kingdom, *chap.* 2. 44. & 7. 14, 27. By conversing with that good man *Darius* had learend something: as those that walk much in the Sun are apt to be tann'd and discoloured.

Ver. 27. *He delivereth and rescueth*] By this and the foregoing Verse it may be evidently seen, that *Darius* was acquainted with *Nebuchadnezzar's* two dreams, and affected with them.

Ver. 28. *So this Daniel prospered*] And still sollicited the Churches cause.

And in the reign of Cyrus the Persian] Under whom he affronted the Counsellors hired against the returned Jews, *Ezra* 4. 5. with *Dan.* 10. 1, 3. He lived also under *Cambyses*, but was out of credit with that *rakeshame*.

CHAP. VII.

Ver. 1. *IN the first year of Belshazzar*] Here beginneth (to speak properly) the Prophecy of *Daniel*, or rather the second Part of *Daniel's* works; which is concerning visions exhibited of God, by divine Revelations, not to others, but to himself. This vision is the subject and ground-work of the rest that follow, to the end of the Prophecy. One not unfitly compareth it to a general Map of the whole world; the rest to particular tables of several countries.

Daniel had a dream and visions of his head] God renewed unto him the same thing by vision, which he had exhibited before by dream: in recompence of his religious care to know the matter, and to record it, for the Churches comfort. Jun.

Then he wrot the dream] 'Twas Gods will, the visions of the Prophets should be written, *Isa.* 30. 10. and published to the Church, *Isa.* 31. 10.

Ver. 2. *Daniel spake and said*] His *writing* is called his speaking, to teach us to receive the writings of the Prophets and Apostles with no lesse reverence then if we had heard them speak with their own mouths. Willet.

I saw in my vision by night] The *night* doth in Scripture frequently signify *trouble*: This *vision by night* was of troublesome businesses, *viz.* hurlyburlies in the world, and persecutions in the Church.

And behold the four winds of the heaven strove upon the great Sea] *i. e.* There was a huge bussel upon the earth, by means of the four successive *Monarchies*: See *Rev.* 13. 1, 11. The World is fitly called the *great Sea*, ever unquiet and full of commotions; which are also called *winds*, for their boisterousnesse, contrariety of nature, and inconstancy.

Ver. 3. *And four great beasts*] *Regnorum feritas bestiarum nomine demonstratur*, saith *Hieron*, The fierceneſse of the four Kingdoms is set forth by the name of *beasts*. *Bellum à bellua.* Monarchies are mostly gotten, kept, and governed with violence and tyranny, *Psal.* 76. 4. *Cant.* 4. 8.

Regna mundana pavantur & retinentur bellua. Commune vitium Monarchiæ est tyrannis.

Ver. 4. *The first was like a Lion*] Which is the king of beasts (as the *Eagle* is of birds) generous, strong, fierce, fair-conditioned: so were the *Assyrian* Monarchs, in comparison of those that followed them.

And had Eagles wings] Whereby is noted their victorious celerity, and alacrity in seising upon Kingdoms, as *Obad.* 4. 2 *Sam.* 1. 23. *Jer.* 4. 13. & 48. 40. *Ezek.* 17. 8

I beheld till the wings thereof were plucked] *Sc.* By the *Medes* and *Persians*, taming *Babels* insolency, and making her Inhabitants tributaries and slaves, to till their ground, and to maintain their garrisons; saluting them as their *Masters* wherever they met them. Xenophon.

And made stand upon the feet as a man] *i. e.* Brought down to the common rank of men, and no longer lift up as an *Eagle*.

And a mans heart was given to it] Which before thought it self as good as God; now had low and common spirits: not as once, imperious and impetuous.

Cor humanum, id est, molle ac timidum. Piscat.

Ver. 5. *And behold another beast, a second like to a Bear*] Which is nothing so generous and ingenuous as a Lion: but slow, dull, cruel, ravenous: Such were the *Persians*: a mountainous, rough, uncivil people, of barbarous and beastly cruelty.

And

Xenoph.

And it raised up it self on one side] *sc.* By joyning with the *Medes*, by whose help *Cyrus* subdued the *Syrians*, *Assyrians*, *Arabians*, *Cappadocians*, and many more nations not easily reckoned: who, to gratify him, desired to be ruled according to his pleasure.

And it had three ribs in the mouth of it] Whilst they conquered three parts of the known World, pushing Westward, Northward and Southward, *chap.* 8. 4. Westward by *Cyrus*, Southward by *Cambyses*, and Northward by *Darius Hystaspis*.

And they said (*or, it was said*) *thus unto it, Arise, devour*] Intimating, that it was God who turned this Bear loose upon the nations, and gave them to him for a prey. Tyrants prosper by Gods permission, *Job.* 19. 11.

Ver. 6. *After this I beheld, and lo another, like a Leopard*] Which is a creature cruel, desirous of mans blood, crafty, spotted, and very swift of foot: So were the *Grecians*; *Alexander* especially (the founder of that third Monarchy) active, bold, and headlong: but directed much by those who had been Councellours to his father *Philip*, a subtile Prince; Leopard-like, he was spotted (by a mixture of vertues and vices) he was very quick of dispatch (Μηδὲν ἀναβαλλόμενος, never deferring any enterprize) he much delighted in wine, and so took his death: like as the Leopard is no way else to be taken, but by such a bait laid for him.

Which had upon the back of it four wings] Denoting the rapidity and celerity of *Alexander*, and some other of the *Grecian* Monarchs, in over-running countries, as if they had flown.

The beast had also four heads] *i. e.* This Monarchy was, after *Alexander's* death, divided into four *Satrapies*, or rather Kingdoms: *Cassander* had *Macedonia*, *Antigonus Asia*, *Seleucus Syria*, and *Ptolomy Egypt*.

Ver. 7. *Behold a fourth beast*] Not likened to any certain beast, because none can be named so cruel, which can expresse the cruelty of this fourth Monarchy, *viz.* that of the *Romans*, no although it were

Hesi. Πεντε δε νυν, μετοπισθε δ' εγειραι, μετεστι χαμαιγε.

It is a nameless monster, made up of all the properties of the former beasts, *Rev.* 13. 1, 2. The Rabbines, with their *wild-boar out of the wood*, Psal. 80. fall far short of it. *Luther* not unfitly compareth the Church of God to a silly poor maid, fitting in a wood or wilderness, and beset with hungry Lions, Wolves, Boars, Bears, and with all manner of hurtful and cruel creatures.

Leg. com.

Dreadful and terrible] Because able and ready to annoy others with great evils.

And strong exceedingly] So that it passed for a Proverb, *Irasci populo Romano nemo impune potest*, It is not safe for any nation to fall out with the *Romans*: for they are sure to be tamed and tawed with their iron teeth.

And it had great iron teeth] *i. e.* Conquering captains, such as *Scipio* (of whom *Ennius* sang thus,

Si fas est dicere cœlestia scandere cuiquam,
Mî soli cæli maxima porta patet.)

Veyl. Georg.

Pompey, who by his great acts and atchievements merited the name of *Magnus*; and *Julius Cæsar* who before the *Pharsalian* wars, had taken a thousand towns, conquered three hundred nations, took prisoner one Million of men, and slain as many.

And stamped the residue with the feet of it] *i. e.* With their Provincial Magistrates; such as were *Verres*, *Pilate*, *Felix*, &c. said to have nails of brasse, *v.* 19. and fitly compared to peculant wild beasts, which when they can feed no longer, trample with their feet on the residue of the prey. The poor *Jews* had hard measure from them alwaies.

And it was diverse from all the beasts] In respect of diversity and strange multiplicity of formes of government.

And it had ten horns] Which the Angel afterwards interpreteth of *Kings* or *Kingdoms*, ver. 24. This fell out not long after *Constantine* the Great, when the *Roman*

Roman Empire began to moulder and fall in pieces. About the year 456. it appeared broken into ten parts; which by a learned Interpreter are thus reckoned. The kingdom of the *Britons*, of the *Saxons*, both in *Britanny*: of the *Frankes*, of the *Burgundians*, in *France*: of the *West-Gothes* in the Southern part of *France*, and part of *Spain*: of the *Sueves* and *Alanes* in part of *Spain*: of the *Vandals* in *Africa*, a little before in *Spain*: of the *Alemans* in *Rhetia* and *Noricum*, Provinces of *Germany*: of the *East-Gothes* in *Pannonia*, a little after in *Italy*: of the *Greeks* in the remnant of the Empire.

Ver. 8. *And I considered the horns*] For without a serious and sedulous consideration, I could not have kenned it: so slily and secretly worketh the *Mystery of iniquity*.

And behold there came up among them another little horn] This is *Antiochus Epiphanes* say some, the great *Turk* say others, the *Pope* say a third sort (and with them I concur) whose Kingdom is here called a *little horn*: because the Pope was, at first, a mean Minister of the *Roman* Church; *viz.* till *Constantine's* time. Afterwards, he was only Primat and Metropolitan of the Churches of *Italy*: no man took him for a Prince, no not when he began to write *Volumus & jubemus*, We will and command you, A. D. 606. but he grew up by degrees, and cunningly gat among the ten horns, till at length he overtopped them.

Before whom there were three of the first horns plucked up by the roots] These were (according to some) *Chilperick* the *French* King, *Frederick* the Emperour, and King *John* of *England*, whom he made his vassal. Others reckon them to be *Chilperick*, the Exarch of *Italy*, in the time of *Gregory* the second, and *Desiderius*, King of *Lombards* slain by *Charles* the Great at the instigation of the Pope. For three Kingdoms coming under him, let it be considered whether they be not *Spain*, *Germany* and *France*: or whether this prefigured not (saith One) his triple crown?

And behold in this horn were eyes like the eyes of a man] In respect of his feined curtesy, and profound policy. To be sharpsighted, is commendable: but to be *wittily wicked* is to do the devil doubty service.

And a mouth speaking great things] Big swoln with blasphemies, both against God and his Vicegerents upon earth. Pope *Boniface* wrot to *Philip* the Fair, King of *France*, *Volumus te scire te in temporali & spirituali nobis subjacere*. We would you should know, Sir, that you are to subject your selves to us, both in temporals and spirituals, &c. Accordingly he took upon him to overtop and command, at pleasure, all Christian Kings and Emperours. The application that the malicious Jew-doctours blasphemously make of this little horn to our Lord *Jesus Christ*, is worthy of all execration. Alsted. *Chron.*

Ver. 9. *I beheld till the thrones were cast down*] All these tyrannous dominions overturned: Some read it, *till the thrones were set up*: for till the last Judgement, Antichrist is to continue, *ver.* 21, 22, 25, 26.

And the Ancient of dayes did sit] *i. e.* God Almighty, whom *Thales* also, an Heathen Philosopher, called πρεσβύτατον τῶν ὄντων, *the most Ancient of all that are*. The Poets say also, that *Saturn*, the father of their gods, had his name from his *fulnesse of years*. Gods Eternity and Wisdom is set forth by this his Title here: like as also is, by his *white garments*, his Majesty and Authority: by his *hair as pure wool*, his Innocency and Integrity in Judgement: by his *throne like the fiery flame*, his just Anger and Severity, against the man of sin especially: by *his wheels* (or *the wheels thereof*, viz. of his Throne: for Princes thrones used in those dayes to be set upon wheels) *as burning fire*, is set forth his Facility and Dexterity in executing his Judgements: his Efficacy also, sith all things are fiery. Laert. *in vit.* Thalet. *Saturnus est appellatus quòd saturetur annis.* Cic. *de nat. deor. lib.* 2.

Ver. 10. *A fiery stream issued and came forth from before him*] The last and great Judgement must needs be very dreadful, when as (beside that wicked men shall give account with all the world flaming about their ears) the Law they shall be judged by is a *fiery Law*, Deut. 32. 2. the tribunal of fire, *Ezek.* 1. 27. the Judge a consuming fire, *Heb.* 12. 29. His Attendants flaming *Seraphims*; his pleading with sinners shall be in flames of fire, 2 *Thess.* 1. 7. The trial of their works shall be by fire, 1 *Cor.* 3. 13. The place of punishment a lake of fire, fed with tormenting temper, and kindled by the breath of the Lord, *Isa.* 30. 33. Well may the *sinners*

in Zion be afraid, and fearfulneſſe ſurprize hypocrites: well may they run away (if they can at leaſt tell whither) with theſe words in their mouths, *Who among us ſhall dwell with this devouring fire? who amongſt us ſhall dwell with everlaſting burnings?* Iſa. 33. 14.

Thouſand thouſands miniſtred unto him] There is an innumerable company of Angels, *Heb.* 12. 22. and when Chriſt cometh to judge the world, he ſhall bring them all with him; not one being left behind him in heaven, *Mat.* 16. 27. that he may have their aſſiſtance in the ſentence and execution of Judgement, 1 *Cor.* 6. 2, 3.

Sedendo & quieſcendo animaſit prudens. Ariſtot. *Phyſic. lib.* 6.

The Judgement was ſet, and the books were opened] Terms taken from judgements amongſt men, wherein inditements are read, proofs are produced, Laws alſo are conſidered. The books that ſhall here be opened, are Gods Records, and Conſciences Regiſter: *quæ ſcripta ſunt non atramento ſed flagitiorum inquinamento* (ſaith *Ambroſe*) which are written not with ink, but with ſins filth.

I beheld then becauſe of the voice of the great words] As *Antichriſt* ſhall be judged for his blaſphemies, ſo ſhall all ungodly men for their hard ſpeeches, *Jude* 12. yea for their waſte words, *Mat.* 12.

Cotton the Jeſuite confeſſeth that the authority of the Pope is incomparably leſſe then it was, and that now the Chriſtian Church is but a *diminutive*.

Ver. 11. *I beheld even till the beaſt was ſlain*] Till the whole body of the monſter, and with it the Papal kingdom came to ruine. This *Bellarmine* confeſſeth, and lamenteth that ever ſince we began to call the Pope *Antichriſt*, the Church of *Rome* hath ſuffered loſſe.

And his body deſtroyed and given to the burning flame] The Revelation (which is an heavenly Commentary upon this *Prophecy*) hath it thus, *The beaſt and the falſe Prophet were caſt alive* (for more torment) *into a lake of fire burning with brimſtone*, Chap. 19. 20.

Ver. 12. *As concerning the reſt of the beaſts*] The four great Monarchies (as was before noted) had their times and their turns; their riſe, and their ruine.

Yet their lives were prolonged for a ſeaſon] Such is the Lords lenity, reſpiting his enemies for a time, 1 *Kings* 21. 29. The *Perſian* and *Turk*, are yet puiſſant Princes. The ſucceſſe that the Antichriſtian rout yet hath in ſome places, maketh good that which was ſometime ſaid of dying *Carthage*, *Morientium nempe beſtiarum violentiores eſſe morſus*, i. e. The bites of dying beaſts are more violent then ordinary.

Ver. 13. *I ſaw in the night viſions*, &c.] Here comes in the fifth Monarchy (properly ſo called) the kingdom being wreſted from the fourth tyrant. Well might *Hierom* call *Daniel Polyhiſtora*, the general Hiſtorian.

And behold one like the ſon of man] So Chriſt ſhewed himſelf oft to the Fathers, before his Incarnation, for their confirmation in that Article, which being the ground of his Paſſion was to be eſpecially believed, for the foundation of Chriſtian faith. Chriſts Godhead alſo (another main Article) is here not obſcurely deciphered, whileſt he is ſaid to be *like the ſon of man*; therefore he is more then a mere man. Again, *he came with the clouds*: confer *Mat.* 24. 30. *Then ſhall they ſee the ſon of man coming in the clouds*, as in his charet of State. Adde hereunto his ſolemn glorious acceſſe unto the Father (that *Antient of dayes*, that is the Eternal God) as being his Corqual, of the ſame nature, power, glory, *&c.* with his Father, and *Coeternal* unto him. So the Lamb is ſaid to approach to him that ſat upon the Throne, to receive the Book, *Rev.* 5. 7.

Et qui aſſiſtebant ei abſtalevant eum, ſic Cyprian. *legit.*

And they brought him near before him] The Angels did: as great mens Attendants are ſaid to bring their Maſters to the Court.

Ver. 14. *And there was given him dominion*] Chriſt hath a manyfold right to the kingdom: it is his by Inheritance, conqueſt, donation, *&c.* This is comfortable to conſider of: foraſmuch as he will not reign without his Members, who all hold all *in capite*: and have all already, 1. *In præcio*: 2. *In promiſſo*: 3. *In primitiis*.

That all people, nations and languages, &c.] Chriſts Kingdom is firſt univerſal, ſecondly perpetual: ſo was none of the former; though the *Roman* was very large (reaching from *Euphrates* to great *Britaine*) and the *Aſſyrian* very laſting, of a thouſand and four hundred years duration.

Ver. 15. *I Daniel was grieved in my ſpirit*] Chald. *My ſpirit was ſtabbed thorough*, ſo that my body became as an *empty ſheath*, or *ſcabbard*. Oh the terrour of that laſt Judgement, when ſuch a man as *Daniel* was ſo affrighted to ſee the manner of it in viſion only! *If the righteous ſcarcely be ſaved*, &c. *In*

In the midſt of my body] Chald. *of my ſheath*: the body is but the ſouls *ſheath* (*Pliny*, in the hiſtory of *Hermotimus Clazomenius*, maketh uſe of the ſame Metaphor) and compared to the ſoul, it is but as a clay wall that encompaſſeth a treaſure; as a wodden box of a Jeweller; as a courſe caſe to a rich inſtrument; or as a maſk to a beautiful face. *Lib.7.cap.52.*

Ver. 16. *I came near unto one of them that ſtood by*] *i. e.* To one of the holy Angels, as *ver.* 10. Let us have recourſe in like caſe, to Chriſts Miniſters, who are called *Angels* of the Churches: like as Angels, by a like change of name, are called *miniſtring Spirits*, Heb. 1. 14. The Preaching of the Goſpel is taken from the Angels, *Luk.* 2. 10. and given to the Miniſters: hence *Paul* was ſent to *Ananias* for further direction, *Act.* 9. and *Cornelius* to *Peter*, Act. 10.

And asked him the truth] *i. e.* The thing hereby ſignified. See *Job.* 1. 17. & 14. 7. holy minds are induſtrious after knowledge.

Ver. 17. *Theſe great beaſts —— are four Kings*] *i. e.* A ſucceſſion of Kings, all of them truculent and ſavage toward the Saints.

Which ſhall ariſe out of the earth] And as toads, ſtrive who ſhall dye with moſt earth in their mouths.

Ver. 18. *But the Saints of the moſt high*] Or, the moſt high Saints, highly exalted in Chriſt, and preferr'd far above thoſe earth-ſprung Muſhrom-Monarchs, *ver.* 17. who are of the earth earthy, and partake not of the inheritance of the Saints in light. Now this is a very true definition of a Church, ſaith *Junius* here, *viz. Cœtus ſanctorum ad excelſa*, a company of Saints partaking of an high and heavenly calling, *Heb.* 3. 1.

Shall take the Kingdom] Take it by force, *Matth.* 11. 12. lay hold on the promiſed inheritance: yet not till it is given them, and the time is come, *ver.* 22.

Ver. 19. *Then I would know the truth*] See *ver.* 16. And take notice that godly minds are not content with the knowledge of things in groſs: but covet a particular and diſtinct knowledge, *Phil.* 3. 10.

Ver. 20. *And of the ten hornes*] See *ver.* 7.

And of the other that came up] See *ver.* 8.

Whoſe look was more ſtout then his fellows] *i. e.* Then the ten hornes: Antichriſt exalteth himſelf above Kings, and above all that is *Auguſt*, 2 Theſ. 2. 4. See the Note there.

Ver. 21. *I beheld, and the ſame horn made war with the Saints*] With the *Waldenſes*; againſt whom the Pope turned his *Croiſado's*, thoſe armies of the Croſs which had been firſt appointed againſt the *Saracens*. This war began in the year one thouſand one hundred and ſixty, and yet continueth, and muſt till the end of the reign of Antichriſt, *ver.* 9 10 26. Thuan.

And prevailed againſt them] As they did againſt the ancient *Waldenſes* or *Leoniſts*: and againſt their poſterity lately in *Piedmont*. Yea it is the opinion and fear of ſome great Divines, that Antichriſt, before his abolition, ſhall once again overflow the whole face of the Weſt, and ſuppreſſe the whole Proteſtant Churches.

Ver. 22. *Untill the ancient of dayes came*] Not by change of place, but change of Providence, *Zach.* 14. 3, 4.

And judgment was given to the Saints] As Approvers of Chriſts righteous judgment.

That the Saints poſſeſſed the Kingdom] ſc. In Chriſt their head, *ver.* 10.

Ver. 23. *Thus he ſaid*] So ready are the holy Angels to further good deſires, *Mat.* 28. 1, 2.

Ver. 24. *And the ten hornes out of this Kingdom*] He ſaith not *Kingdoms*: this maketh againſt thoſe that make the *Seleucide* and *Lagida*, the fourth Monarchy.

And he ſhall be diverſe from the firſt] For the firſt were ſecular Kings, but he ſileth himſelf *chief Biſhop* and head of the Church, having both *Peters* keyes, and *Pauls* ſword, *&c.*

And he ſhall ſubdue three Kings] See on *ver.* 8.

Ver. 25. *And he ſhall ſpeak great words*] As Pope *Julius* the third did: when

be called for his pork-flesh (forbidden him by his Physician as naught for his gout) *Act. & Mon. 1417.* *al despito di Dio* in despite of God: and missing a cold Peacock which he commanded to be set up for his supper, he raged extreamly at his steward: and being desired to be more patient, he replied, If God were so angry with our first Parents for an apple; may not I, who am his Vicar, be so much more for my Peacock! See on *Rev.* 13. 5.

And shall think to change times and laws] *i. e.* He shall usurp a power over religion, and mens consciences, set up holydayes, canonize Saints, appoint fasts, order times, *&c.*

Untill a time and times and half a time] *i. e.* Untill that time which God alone knoweth, and hath in his power.

Ver. 26. *But the judgment shall sit*] And then an end of him howsoever.

Ver. 27. *And the Kingdom and dominion*] When once Christs foes shall be in that place which is fittest for them, *viz. under his feet.*

Ver. 28. *Hitherto is the end of the matter*] This seemeth added, to stop all curious enquiries after things not revealed.

My cogitations much troubled me] For the ensuing troubles of Gods people, under those godless tyrants.

And my countenance changed] Chald. *my brightnesse.* I looked wan and pale; much study will cause it, *Eccles.* 12. 12. as it did in Mr. *Fox* the Martyrologue, so that his friends knew him not.

CHAP. VIII.

Ver. 1. *In the third year of the reign of King Belsh-azzar*] Which was his last year, when *Babylon* was close besieged: therefore *Daniel* was not now really at *Shushan*, but in vision only, *ver.* 2.

A vision appeared unto me] Whilest waking, likely: and for further explication of the former vision, *chap.* 7. whereof because *Daniel* made so good use, *ampliorem gratiam accepit*, saith *Oecolampadius*, he now receiveth further grace.

Ver. 2. *I saw in a vision*] God revealed himself to men waking in vision (as well as in dreams, *Heb.* 1. 1.) wherein the Prophets saw things actually done, which hereby they knew were to be done, 1 *King.* 22. 17.

Athenæus. *I was at Shushan*] Which signifieth *a lily*, so it was called for the pleasantness of the place: now it is called *Valdac*, of the poverty of the place. Here it was that *Alexander* found fifty thousand talents of gold, besides silver great store. It was once the seat-royal of the Kings of *Persia*, and gave name to the whole Province *Susiane*. See *Neh.* 1. 1. *Esth.* 1. 1.

And I was by the river of Ulai] Called by Heathen Authors *Eulæus*; but better *Plin. l. 6. c. 27.* ὑλαῖος. It compassed the Temple of *Diana* at *Shusan* round, and (as some say) the whole City. *Pliny* saith, that the waters of this river were highly esteemed, so that the *Persian* Kings drank thereof.

Ver. 3. *There stood before the river a ram*] With a golden fleece, and full of flesh. This was the *Persian* Monarch: who is also said to *stand*, because of his slow motion, and sluggish disposition; *and before the river*, because the *Persians* ruled over many Nations, signified by waters, *Rev.* 17. A ram stalketh stately before the flock, as a Captain; but they are only sheep which he leadeth: let a dog but lay his nose over the hedge, and away they run all: so did the sheepish cowardly *Persians* before *Alexander*.

Which had two horns] These were the States of *Media* and *Persia*.

But one was higher then the other] *i. e.* The *Persians* at length became higher then the *Medes*, and overtopped them.

And the higher came up last] *Cyrus* after *Darius*, uniting both nations into one Monarchy.

Ver. 4. *And I saw the ram pushing Westward*, &c.] Hereby are set forth the *Persian* wars; and especially those waged by *Cyrus*, who subdued many nations, and grew very great, as did also his successours, but especially *Darius Hystaspes*. *Neither*

Neither was there any] None could resist his rage, nor escape his reach.

Ver. 5. *And as I was considering*] Such as are studious, shall see more of Gods mind, *Rev.* 1. 12.

Behold an hee-goat came from the West] *i. e.* From *Grece* and *Macedon*, West from *Persia*. This *goat*, more nimble, swift and potent then a ram, was the *Grecian* Monarch *Alexander*, who came capering and praunsing over the *whole earth*, that is, over the whole *Persian* Monarchy, and more; setting fire on all *Asia*, as the Magicians foretold he would do, as being born the same day that *Diana's* Temple at *Ephesus* was set on fire. This *Alexander* the great was *Dux gregis ipse caper*: of all whose victories we have here a notable abridgment, more like an history then a Prophecy. The high-Priest *Jaddua* is said to have shewed it to *Alexander* in his march against *Darius Codomannus* the last King of *Persia*: who thereby much encouraged in his enterprize, bestowed upon the Jews many favours, and freedoms. *Joseph.*

And touched not the ground] *Alexander* was notably nimble, thinking nothing too hard for him to atcheive, and slipping no opportunity. When he was to encounter with *Darius* his army at *Granicum*, *Parmenio* perswaded him to stay till the next day: but he would not: neither was successe wanting. With wonderful celerity, in six years space, he overrun so great a part of the habitable world, that he might rather seem to fly then to march. *Apelles* picturing *Alexander* with a thunderbolt: signifying his great swiftness in his exploits.

And the goat had a notable horn between his eyes] This notable horn is *Alexander* founder of the *Grecian* Monarchy. The *Macedonians* were at that time called *Ægeades*, *i. e.* goatish (the occasion whereof see in *Justin*, *lib.* 7.) *Alexander* is here fitly called *birsus caprarum*, an hee-goat, or the *horn of sight, between the eyes of that goat.* A fit emblem of a good Prince, whose vertues are conspicuous as an horn is, who defendeth his people and offendeth their enemies: who like this horn rising up betwixt the eyes, is circumspect and well-advised, doing all with counsel, *Prov.* 24. 6. *Alexander* had his father *Philips* counsellors about him, who were excellent in wisdom, beyond any that came after them in the same Empire. *Sic Darius dicitur Alil. i. e. Aries Persiæ Hebraice & Chaldaice Elam.*

Ver. 6. *And he came to the ram that had two horns*] *He came*: this may betoken the slower preparations of *Philip* King of *Macedony*.

And ran unto him] *Alexander* did, by quick and furious marches:

Nil actum credens: dum quid superesset agendum
Fertur atrox.——— *De Cæs. Lucani*

Ver. 7. *And I saw him come close unto the ram*] Who stood for a while in his stoutnesse, and brought several huge armyes into the field; not less then fifteen hundred thousand: but all would not do. The fairest States are subject to change in their greatest flourish, *Ezek.* 31. 18.

In so magna rerum: tatis hunc numinare bus
Crescendi posuere modum.——— Lucan.

And he was moved with choler against him] Neither would he be pacified with promise of great gifts, and of part of the Kingdom, and the marriage of his daughter.

And smot the ram] By overthrowing the *Persian* armyes in three main battles at *Granicum*, at *Issum*, and at *Arbela*, not far from which is the mountain *Nicatorium* so called by *Alexander* as a constant trophie of that famous victory. τροπαῖον νίκης. *Strabo.*

And there was no power in the ram to stand before him] In that last battle at *Arbela*, the whole power of *Persia* was overturned: and *Darius Codomannus* was slain by *Bessus* one of his own Captains. It is observed, that great Kingdoms oft fall and are destroyed under such Kings as are of the same name with the founders thereof: *Darius* here for instance: so *Philip* of *Macedon*, and *Philip* the Father of *Perseus* the last King of that Country: so *Constantine* the Great, and *Constantine Palæologus*: *Augustus* and *Augustulus*, &c.

And stamped upon him] *i. e.* After full conquest, he crowed, insulted, triumphed: at the instance of his concubine *Thais*, he caused the most goodly palace in the world at *Persepolis*, to be set on fire. Ver. 8.

Ver. 8. *Therefore the hee-goat waxed very great*] The *Greeks* became Lords of all: their Emperour was *& re & nomine magnus*, not called great for nought: he began to take upon him as a god, and would be counted son to *Jupiter Hammon*. He called for divine honours, and slew *Callisthenes* (his Tutor) because he would not yeild thereto. This intolerable pride was a sure forerunner of his fall: his heart swelled so fast that the case could no longer hold it, but cracked. The world was a cage or *little-ease* to him: therefore is he soon turned out of it: and of heavens darling, made the disdain of all.

Alexander orbi magnus, Alexandro orbis angustus est. Seneca. Athenæus.

And when he was strong, the great horn was broken] Surfetting and drunkennesse cast him into a fever, whereof he dyed in the flower of his youth, and height of his enjoyments: such is the instability of earthly Monarchs worldly glory.

Magna repente ruunt, summa cadunt subito.

Being not unlike those *Flores horæ* very pleasant for the time, but dead and withdrawn in a trice. The vanities of this life, saith one, at our most need, and when we least think, quite forsake us: leaving even them that most sought after them, and most abounded in them, shrowded oft-times in the sheet of dishonour and shame. Great *Alexander* lay unburied thirty dayes together: his conquests above ground purchased him no title for habitation under ground. The like befel *Pompey* the Great, our *William* the *Conquerour*, and other like.

Turk. hist. 331.

And for it came up four notable horns] *i. e.* Four potent Princes, out of the shipwrack of his Empire: which four, in processe of time, came to two, *Dan.* 11. 5, 6.

Ver. 9. *And out of one of them*] Out of the posterity of *Seleucus* King of *Syria*.

Came forth a little horn] This was *Antiochus* sirnamed *Epiphanes*, Illustrious: *Polybius* called him *Epimanes*, the *mad man*. He is here called a *little horn*, because he was vile and base from the very first to the last of him. Indeed he was born a Prince, but without a Kingdom: a meer *Nullatenensis*, till he became an *Usurper*. He was sent for an hostage to *Rome* by his father *Antiochus Magnus*, whom the *Romans* had vndgeld into a treaty: taking away from him the best part of his Kingdom. After his fathers death, he stole away from *Rome* and seized upon the Kingdom of *Syria*, casting out of it his nephew *Demetrius* who was the right heir. Afterwards, he got into his hands also the Kingdom of *Egypt*, under colour of Protectour to his young nephew *Ptolomy Philometor*. And being therehence discharged by the *Romans*, and made to answer *Parebo*, I will be gone, he went thence in a rage, and like a mad man recked his teem, as we say, upon the poor Jews, playing the devil amongst them.

Toward the South] *i. e.* *Egypt*.

And toward the East] *Persia*, which he also conquered.

And toward the pleasant land] *i. e.* *Judea*, called here *Decus*, *Capreolus*, the delectable and desireable Country, by reason of its great prerogatives. So *Ezek.* 20. 6. *Psal.* 48. 2. See there.

Ver. 10. *And it waxed great even to the host of heaven*] Or, *against the host of heaven*, so the Church militant is called. The Saints are the worlds great *luminaries*, yea the only earthly Angels; although wicked people count and call them *the filth and off-scouring of all things*.

And of the stars] Such as shone in the light of holy doctrine, *Rev.* 1. 10. Persecutors spite is specially against such, *Zach.* 13. 7.

Ver. 11. *Yea he magnified himself*] He extolled, or extended himself, such was his insolency.

Even to (or against) the Prince of the host] Christ the Captain of his peoples sufferings, and of their salvation, *Heb.* 2. 10. he bare an hostile spirit against the God of the Jews (such an hell-hound hardly ever was born) casting him out of his place, and setting up in his room *Jupiter Olympius*, that is, the devil: he defaced also and burnt up the books of the Law, all he could light on, 1 *Mac.* 1. 59.

Ver. 12. *And an host was given him*] Or, *the host was given over, for the transgression*

gression against the daily sacrifice: The Jewes were grown to a great height of prophanesse, even in *Malachies* dayes, as is to be seen, *chap.* 1, 2, 3. And by this time doubtlesse, they were become much worse. God therefore, for punishment, turned this Tiger loose upon them.

And it cast down the truth to the ground] The doctrine of truth, together with the Professors thereof. The like whereunto is still done by the *Romish* Antichrist, to whom some apply all this part of the Chapter, as the proper and genuine sense of the Text. See the visions and Prophecies of *Daniel* expounded by Mr. *Thomas Parker* of *Newbery* in *New-England*, *pag.* 43, 44, &c.

And it practised and prospered] Wicked practises against Religion may prosper for the time, *Acts* 12. 1, 2, 3. It was therefore no good argument that the Earl of *Darby* used to *George Marsh* Martyr, telling him that the Dukes of *Northumberland* and of *Suffolk*, and other of the new perswasion had *ill luck*: and were either put to death, or in danger so to be. And again, he rehearsed unto him the good hap of the Queens highnesse, and of those that held with her: and said, that the *Duke* of *Northumberland* confessed so plainly. *Act. & Mon.* 1421.

Ver. 13. *And I heard one Saint speaking*] *i. e.* One holy Angel: for they are follicitous of Gods glory, and sensible of the Saints sufferings, whereof they would have a speedy end: and should not we be so too, weeping with those that weep, and rejoycing with those that rejoyce?

And another Saint said unto that certain Saint which spake] *Anonymo illi qui loquebatur*, so *Piscator* rendereth it: others To the *wonderful Numberer who spake*, i. e. who commanded *Gabriel* to declare the vision to *Daniel*, ver. 16. This was Jesus Christ, the *Wisdom* and *Word* of God: He who knoweth all the secrets of his Father as perfectly as if they were numbred before him.

How long shall be the vision] It appeareth then that Angels know not all secrets, but that their knowledge is limited: they know not so much, but they would know more, *Ephes.* 3. 10. 1 *Pet.* 1. 12.

Concerning the daily sacrifice] The losse whereof was a just matter of lamentation to godly minds. See *Zeph.* 3. 18.

And the transgression of desolation] Transgression is a land-desolating evil, *Lam.* 1. 9.

And the host to be trodden under foot] *i. e.* The Professors of the truth were overturned: some by perswasion, others by persecution.

Ver. 14. *And he said unto me*] Not to the Angel, but to me, who should have proposed the question: the holy Angel did it for me.

Unto two thousand and three hundred dayes] Heb. *to the evening and morning two thousand and three hundred*, i. e. to so many natural dayes consisting of 24. hours, which in all do make up six years, three moneths, and twenty dayes. This point of skil *Daniel* here learneth of the *Wonderful Numberer* Christ, who hath all secrets *in numerato*, and will put a timely period to his peoples afflictions. Not full seven years did they suffer here, much lesse Seventy, as once in *Babylon*. How he moderateth the matter, See on *Rev.* 2. 10. How this Prophecy was fulfilled, See 1 *Maccab.* 1, 12, 13, 14. 2 *Maccab.* 4. 12, &c. with 1 *Maccab.* 4. 52.

Ver. 15. *And it came to passe when I, even I Daniel*] Not another, as that blackmouthed *Porphyry* slanderously affirmed, that not the Prophet *Daniel* saw, and uttered these Propheeyes so long before they fell out, but another who lived after the reign of *Antiochus* wrot an history of things past, and entitled it falsely to *Daniel*, as a prophecy of things to come. *O durum!* Porphyr. *cont. Christian.* l. 12. Hieronym.

Then behold there stood before me] They who seriously and sedulously seek after divine knowledge, shall finde means to attain unto it. *Rev.* 13. 1.

Ver. 16. *And I heard a mans voice*] This was the *Man Christ Jesus* the great Doctour of his Church, and Commander of Angels, *viro similis, quia imitandus.*

Make this man to understand] Angels and Ministers make men to understand secrets, *give the knowledge of salvation to Gods people*, Luke 1. 77. not by *infusion* but by *instruction*.

Ver. 17. *So he came near where I stood*] Let our obedience be like that of the Angels, prompt and present.

I was

I was afraid] Through humane frailty and conſcience of ſin.

Underſtand O ſon of man] *Ezekeil* and *Daniel* only of all the Prophets, are ſo called: haply leſt they ſhould be *exalted above meaſure with the abundance of the revelations.*

For at the time of the end ſhall be the viſion] *i. e.* That this viſion of the daily ſacrifice intermitted for ſo many years, and the abomination of deſolation (the picture of *Jupiter Olympius*) ſet up in the Sanctuary, ſhall be toward the end of the Greek Monarchy.

Ver. 18. *I was in a deep ſleep*] In a Prophetical ecſtaſy, or Traunce, wherein I was laid up faſt, loſing, for the time, all manner of action and motion, that my ſoul might be more free to receive divine revelations.

But he touched me and ſet me upright] Heb. *made me ſtand upon my ſtanding*, who was yet all the while in a deep ſleep. The touch of the Angel kept him from reeling to and fro; and made him ſtand firmly.

Ver. 19. *In the laſt end of the indignation*] In the final end of the Greek-perſecution, which ſhall not paſſe the Lords appointed time.

Ver. 20. *The ram which thou ſaweſt*] See *ver.* 3.

Ver. 21. *And the rough-goat*] *Hircus, hircus.* See on *ver.* 5.

Ver. 22. *Now that being broken*] See *ver.* 8.

Ver. 23. *And in the latter time of their kingdom*] In the 137 year of the Greek Monarchy.

When the tranſgreſſours are come to the full] Heb. *are accompliſhed*: when the Jewes are grown ſtark naught. This was the reaſon why God ſet over them ſuch a breathing-devil, as was *Antiochus*; for a puniſhment of their open impiety and formal Apoſtaſie. When *Phocas* the traytour had ſlain *Mauricius* the Emperour, there was an honeſt poor man, ſaith *Cedrenus*, who was earneſt with God in prayer to know why that wicked man ſo proſpered in his deſign: To whom anſwer was returned by a voice, that there could not be a worſe man found: and that the ſins of Chriſtians and of *Conſtantinople* did require it.

A King of fierce countenance] Heb. *hard of face*, that is brazen-faced, impudent, and withal, acute, ſubtile, and of a deep reach. *Antiochus, Julian*, the Duke of *Alva* were ſuch. *Acutus & aſtutus.*

Ver. 24. *Not by his own power*] but by his policy-rather, and by the perfidy of others, *Dan.* 11. 23.

And he ſhall deſtroy wonderfully] *Mirificentiſſime.* In three dayes he ſlew fourſcore thouſand in *Jeruſalem*: forty thouſand were put in bands, and as many ſold.

And ſhall proſper and practiſe] Shall do whatſoever he liſteth: as if he were ſome petty-god within himſelf.

And ſhall deſtroy the mighty] So the Jews are called, becauſe ſtout and undaunted, and whiles they kept cloſe to God, inſuperable: as when otherwiſe, *weak as water.* See *Hoſ.* 13, 1. with the Note.

And the holy people] *Federally* holy, at leaſt.

Perſutulus & vaſatilis. Ver. 25. *And through his policy alſo*] *Incumbens intelligentiæ ſuæ*, leaning on his own wit, and that great *Elixar* called *Reaſon of State*, which can make, for a need,

Candida de nigris, & de candentibus atra.

And by peace ſhall deſtroy many] Undoe them by promiſes of proſperity and preferment, which are dangerous baits, *Marke* 4. 9. they were *ſown aſunder, they were tempted*, Heb. 11. 37. *Julian* the Apoſtate went this way to work: and prevailed to make many Apoſtates.

He ſhall alſo ſtand up againſt the Prince of Princes] God almighty; by deſtroying the daily ſacrifices, and by ſetting up idolatry in the Temple.

Tuto morbo. *But he ſhall be broken without hand*] *i. e.* By the viſible vengeance of God (See 1 *Maccab.* 6. 8, &c. and 2 *Maccab.* 9. 5, &c.) who laid upon him a loathſom diſeaſe, and wrapt him up in the ſheet of ſhame.

Ver. 26. *And the viſion of the evening*] See *ver.* 14. *Lyra* by the *morning* would

would have underſtood the time of *Antiochus*; by the *evening* the time of *Antichriſt*, who was prefigured by *Antiochus*.

Is true] Heb. *truth*, and ſo plain, that I need ſay no more of it.

Wherfore ſhut thou up the viſion] Keep it to thy ſelf in ſacred ſilence: and reſerve it in writing, for poſterity: See *chap.* 12. 49. *Iſa.* 8. 16.

For it ſhall be for many dayes] *i. e.* For about 300 years hence. The Lord would have viſions concealed, till toward the accompliſhment.

Ver. 27. *And I Daniel fainted and was ſick*] So deeply affected was he with the viſion, and ſhould we be with the word preached: it ſhould work upon our very bowels, and go to the hearts of us, *Jer.* 4. 19. *Acts* 2, 37.

Afterwards I roſe up and did the Kings buſineſſe] *Viz.* King *Belſhazzar's*, with whom, though he was out of grace, yet not out of office under him, and will not therefore be indiligent. *Malo mihi male eſſe, quàm molliter.* Let us not neglect the work of the Lord, though leſſe able to perform it. A ſick childs ſervice is double-accepted. Seneca.

But none underſtood it] *Daniel* diſſembled his ſorrow for *Sion* before ſcorners, *Eſth.* 5. 1. *Taciturnity* is no contemptible vertue.

CHAP. IX.

Ver. 1. [*N the firſt year of Darius*] *i. e.* Of *Darius Priſcus*, who, together with *Cyrus* the *Perſian*, took *Babylon*, and with it the kingdom or Monarchy of the *Chaldeans*, chap 5. 31. by the conſent of *Cyrus* who married his daughter, and had the Kingdom of *Media* with her for a dowry, after *Darius* his death, as *Xenophon* teſtifieth. Cyrop. l. 8.

The ſon of Ahaſuerus] Called *Cyaxares* by the Greek hiſtorians. Both theſe names ſignify *a great Prince*, an Emperour: like as now we ſay the *Great Turk*, the *Great Cham* of *Catais*, &c.

Ver. 2. *I Daniel underſtood by books*] *Conſideravi in libris*: *Daniel* was a great ſtudent in the Scriptures, and well knew that there was no readier way to ſpeed in heaven, then by putting the Promiſes in ſuit. The like alſo was done by *Jacob.* Gen 32. 9, 12. (See the Notes there) by *David*, 2 Sam. 7. 19, 25. by *Eliah*, 1 Kings 18. 42. and others. If we ſpeak in our *Prayers* no otherwiſe then the Lord doth in his *Promiſes*, there ſhall be a ſweet conſort of voice, begun by the Spirit in the Promiſes, ſeconded in the ſpirit of faith by the Saints prayers, and anſwered by God in his gracious Providences. *Daniel* here took this courſe; and had not only what he begged, but a revelation concerning the *Lord Chriſt*, beyond expectation.

Ver. 3. *And I ſet my face unto the Lord God*] *i. e.* Toward the habitation of his holineſſe at *Jeruſalem*, but eſpecially in heaven: I looked up onto the hills, from whence I looked for help. This, *Daniel* did dayly, *chap.* 6. 10. but now with more then ordinary intention and devotion, he preſenteth an *inwrought prayer* (as St. *James* calleth it, *chap.* 5. 16.) edged with faſting, and downright humiliation. He doubteth not thereby to ſet God to work, as *David* did, *Pſal.* 119. 126. He knew that a *long look* toward God ſpeedeth, *Pſal.* 34. 4, 5. *Jon.* 2. 4, 7. how much more an extraodinary prayer? Νηστείαν μέτρι.

Ver. 4. *And I prayed unto the Lord my God, and made my confeſſion*] The Saints themſelves, when they ſin againſt God, are ſuſpended from the Covenant: hence it is their cuſtom when they ſeek the Lord for any ſpecial mercy, to begin with humble confeſſions, as doth *David*, *Ezra*, *Daniel*.

O Lord the great and dreadful God] It is good in the beginnings of our prayers, to propound God to our ſelves under ſuch attributes and ſpiritual notions, as wherein we may ſee the very thing we pray for. *Hæc eſt ars orandi & mendicandi.*

Ver. 5. *We have ſinned, and have committed iniquity, and have done wickedly, and have rebelled*] Mark how *full in the mouth* the good Prophet is, and how he exaggerateth, confeſſing *againſt himſelf* and his people, laying on load. Good men extenuate not their offences: every ſin ſwelleth as a toad in their eyes.

Ver. 6. *Neither have we hearkened*] Sins of omiſſion are in a ſpecial manner to

be lamented in prayer, *Jer.* 9. 1, 10, 13. for as omiſſion of diet breedeth diſeaſes: ſo, of duties.

Ver. 7. *O Lord, righteouſneſſe belongeth unto thee*] Let God be juſtified in all his Judgements: ſay of him as *Deut.* 32. 4.

Deo da claritatem, tibi humilitatem. Aug.

A God of truth, and without iniquity: juſt and right is He. But unto us confuſion of faces] Whilſt we look upon *flagitia eque ac flagella noſtra*, our ſins and miſeries, we cannot but bluſh and bleed before thee.

Ver. 8. *O Lord, to us belongeth confuſion of face*] The ſame again is acknowledged, not without a ſpecial *Emphaſis*. q. d. We are extreamly abaſhed, and abaſed to the utmoſt.

Ver. 9 *To the Lord our God belong mercyes and forgiveneſſes*] Matchleſſe mercyes, pardons ready prepared for poor penitents, not for proud Phariſees, ſuch as *Bellarmine* was, if at leaſt it be true that is reported of him, that when the Prieſt came to abſolve him, he could not remember any particular ſin to confeſſe, till he went back in his thoughts as far as his youth. *Ve hominum vitæ quantumvis laudabili*, ſaith an Ancient: Woe to the beſt, unleſſe they may find mercy with the Lord. And *Fuligat* telleth us, that *Bellarmine*, when he came to dye indeed, begged of God to reckon him among his Saints, *non æſtimator meriti, ſed veniæ largitor*, not weighing his merits, but pardoning his offences.

Ver. 10. *Neither have we obeyed*] See on *ver.* 6.

The voice of the Lord our God] It is the Lord who ſpeaketh in, and by his Miniſters. This, becauſe men either know not or weigh not, they run another way when God calleth to them, as young *Samuel* did, 1 *Sam.* 3. 5.

Ver. 11. *Yea all Iſrael*] There is a general defection, the whole body of *Iſrael* hath deeply revolted: a rabble of rebels have taken up arms againſt heaven, even a Giantlike generation.

Therefore the curſe] Confirmed by oath, by adjuration, and execration.

Is poured upon us] As by whole *pailefuls*: the Vulgar hath it *ſtillavit ſuper nos maledictio*, the curſe hath dropped upon us. There may be much poyſon in little drops howſoever.

Becauſe we have ſinned againſt him] This he hath never done with, but ſtill holdeth his finger on this ſore, as his greateſt grievance.

Ver. 12. *And he hath confirmed his words*] What he had *ſpoken with his mouth, he hath fulfilled with his hand*. There is an infallibility, as in Gods Promiſes, ſo in his Menaces.

And againſt our Judges] By whoſe remiſneſſe all was out of order: hence they ſmarted afore and above others.

For under the whole heaven] This verſe is an Abridgment of *Jeremy's* Lamentations.

Ver. 13. *All this evil is come upon us*] But unleſſe God ſet in and ſanctify, his hammers (afflictiom) do but beat upon cold iron, *Jer.* 2. 30.

Yet made We not our prayer] Little or no right prayer was made by the Captives all thoſe Seventy years (and yet they had their ſet yearly faſts, *Zach.* 7.) becauſe they failed therein both *quoad fontem & quoad finem*. See the Notes on *Zach.* 7. 5.

That we might turn from our iniquities] This they had no mind to, therefore they loſt thoſe prayers they made; they faſted to themſelves and not to God, *Zach.* 7. 5. See on *Job.* 3. 10.

And underſtand thy truth] Thoſe that turn from their iniquities, ſhall know more of Gods truth. The pure in heart ſhall ſee God, *Mat.* 5. 3.

Ver. 14. *Therefore hath the Lord watched upon the evil*] To bring it at the juſt time, and when it might do us moſt miſchief; but all in a way of Juſtice, *Iſa.* 31. 2. as *Daniel* acknowledgeth in the next words.

For the Lord our God is righteous] See *ver.* 7.

For we obeyed not his voice] Neither that of his word, nor that of his rod, *Jer.* 31. 19. *Mic.* 6. 9. *Iſa.* 9. 13, 14.

Ver. 15. *And now O Lord God, that haſt brought thy people*] Thankſgiving is an artificial begging: and every former mercy is a pledge of a future, 2 *Chron.* 20. 10. 7. 12.

And

And haſt gotten thee renown] Heb. *made thee a name*, and yet a greater name haſt promiſed to make thee by bringing us back from *Babylon*, Jer. 16. 15.

We have ſinned, We have done wickedly] Such as deſire mercies, muſt firſt deny their worthineſſe of them, 2 *Sam.* 5. 18. confeſſing their ſins with utmoſt aggravation.

Ver. 16. *O Lord, according to all thy righteouſneſſe*] Not that of *equitie*, but the other of *fidelity*, 1 Joh. 1. 9.

Thy holy mountain] So *Jeruſalem* is called, becauſe dedicated to the *Holy One*; who alſo choſe it for the ſeat of his royal reſidance, the place of his holy Oracle.

Thy people are a reproach] And this reflecteth upon thee, as needs it muſt, ſith they do quarter armes with thee.

Ver. 17. *Now therefore O our God*] Sith thou haſt ſhewn us our ſins, and ſeen our reproach, whereof we are ſure thou art very ſenſible, *Pſal.* 79. 4.

Hear the prayer of thy ſervant] Who aſſumeth the boldneſs to plead his intereſt in thee, and his relation to thee.

And his ſupplications] Which are nothing elſe but prayers redoubled and reenforced, as *Gen.* 32. 11. *Eſay* 63. 16.

And cauſe thy face to ſhine upon thy Sanctuary] Do it, oh do it now: for the time *to favour Zion, yea the ſet time is come*. And this I can tell, becauſe *thy ſervants take pleaſure in her ſtones, and favour the duſt thereof*, Pſal. 102. 13, 14. See the Notes there. That whole *Pſalm*, being *a prayer for the afflicted*, may ſeem to have been made by this Prophet *Daniel*.

For the Lords ſake] *i. e.* For thine own ſake, or for thy Son Chriſts ſake, the Mediatour and Advocate of his people: for ſo he was in the Old Teſtament alſo, *Heb.* 9. 15. like as ſtill he is the high-Prieſt of the New: And as whil'ſt the people were praying without, the Prieſt was offering incenſe within the Temple, *Luk.* 1. 9, 10. ſo is Chriſt interceding for us whil'ſt we are praying. *Whatſoever therefore ye do in word or deed, do all in the Name of the Lord Jeſus, giving thanks to God and the Father by him*, Coloſ. 3. 17.

Ver. 18. *O my God, incline thine ear and hear, open thine eyes and behold*, &c.] Thus growing to a concluſion of his prayer he prayes more earneſtly: he ſtretcheth out his petitions as it were upon the *tenters* with thoſe good ſouls, *Act.* 12. 5. he ſtirreth up himſelf and taketh better hold, as reſolved not to let him go without the bleſſing. The like, before him, did good *Hezekiah*, with whom he concurreth in the very letter of his requeſt, *Eſa.* 37. 17. See the Notes there. ἐκτενέστερον

For our own righteouſneſſes] Which are nothing better then a rotten rag, a menſtruous clout, ſuch as a man would not dain to take up or touch.

But for thy great mercies] Through the merits of the promiſed Meſſiah.

Ver. 19. *O Lord hear, O Lord forgive*] This was to pray, yea this was to ſtrive in prayer, *Luk.* 13. 22. to ſtrive, as thoſe of old did, in the *Grecian* exerciſes; ſome whereof were with fiſts and batts: to ſtrive and ſtruggle, *even to an agony*, as the Greek word ſignifieth, and as the Lord Chriſt did, who *being in an agony prayed yet the more earneſtly*: he ſweat and ſweltered out, as it were, his ſoul, through his body in prayer. Be we now *followers herein of Chriſt as dear children*, and of *Daniel* here who is a worthy pattern to pray by. Cold ſuitours (who want the *aſpiration* of the ſpirit to pronounce *Shibboleth*) do but beg a denial. ἐκτενέστερον, Luk. 22. 44.

O Lord hear ken and do, defer not] This is *cœlum tundere, preces fundere, miſericordiam extorquere*, as thoſe Primitive Chriſtians did; to bounce at heaven gates, to tug hard with God, to wring the bleſſing out of his hands, who looks to be importuned; and counts it for a kindneſs to be asked forgiveneſs, as *Ambroſe* ſaith of *Theodoſius* the Emperour. Tertul. *Beneficium ſe putabit accepiſſe, cum roganti ignoſcere.* Ambr. orat. de exit. Theod.

Ver. 20. *And whilſt I was ſpeaking and praying*] When (haply) I had now new done: and yet not ſo done, but that my heart was yet lifting and lifting; as a bell-rope is oft hoyſing up, after men have done ringing the bell.

And confeſſing my ſins] So precious a Saint was not without his ſins. Theſe therefore he confeſſeth that he might be the fitter to beg mercy for the Church; having firſt made his own peace with God, and ſo in caſe to lift up *pure hands in prayer*. The like doth *David*, Pſal. 25, and 51.

For the holy mountain of my God] This was his main request, and to God marvellous acceptable. Surely if the Lord saw us (*Daniel* like) studying his share more then our own, we might have what we would, and God even think himself beholding to us, as one phraseth it.

Ver. 21. *Yea whilest I was speaking in prayer*] This he recognizeth and celebrateth, as a sweet and singular mercy. God sometimes heareth his people before they pray, *Isa.* 65. 24. *Psal.* 21. 3. (*David* was sure *up betimes* when he prevented the Lord with his prayer, *Psal.* 88. 13. and 119. 147.) sometimes whiles they are praying (as he did those, *Act.* 4. 31. and 12. 5, 17. and *Luther* who came leaping out of his study, where he had been praying, with *Vicimus, Vicimus* in his mouth: that is, we have gained the day, got the conquest) but if not so, yet certainly when they have now prayed, *Isa.* 30. 12. *Jer.* 2. 1. *Jer.* 33. 3. *Mat.* 7. 7. *Luther* affirmeth that he oft gat more spiritual light by some one ardent prayer, then ever he could do by the reading of many books, or by most accurate meditation thereupon:

Ipse ego in una aliqua ardenti oratione mea plura sæpe didici quam ex multorum librorum lectione aut accuratissima meditatione consequi potuissem. Tom. 1. According to the account of Astronomers it must be above 160. millions of miles from heaven to earth. All this space the Angel came flying to *Daniel* in a little time.

Even the man Gabriel] *i. e.* The Angel *Gabriel* in mans shape.

Whom I had seen in the vision] And whom I had good cause to remember the longest day of my life, for the good offices he had done me formerly.

Being caused to fly swiftly] Heb. *with weariness of flight.* Not that the Angels flee, as fouls (though a certain Frier (a lyar certainly) undertook to shew to the people a feather of the Angel *Gabriels* wings) or that they are ever *wearied* with speeding Gods commissions and commands, for the Churches good: *Sed datur hic assumpta species*, but these things are spoken to our apprehension.

Touched me] With a *familiar touch*, in token of encouragement; *prensando nimirum, ut solent qui contactu familiari promptam benevolamque mentem indicant.*

About the time of the evening oblation] When the joynt prayers of Gods people were wont to come up before him, *quasi manu facta*: and *Daniel* hopeth they may do so again. *Qui nihil sperat, nihil orat.*

Ver. 22. *And he informed me and talked with me*] Rather then the Saints shall want information and comfort, God will spare one out of his own train to do them any good office, *Luk.* 1. 19. *Gal.* 3. 19. neither will the greatest Angel in heaven grudge to serve them.

I am now come forth to give thee skill] Not by *infusion* (for so the Holy Ghost only) but by *instruction*, as was before noted. It is well observed by one, that this following Oration of the Angel containeth an Abridgment of the New Testament, and a light to the Old: for confirming *Daniel*, as touching the ensuing deliverance out of *Babylons* captivity, he further advertiseth and assureth him of the spiritual deliverance which Christ shall effect by his Gospel at his coming: and therefore, describing the times most accurately, he plainly setteth forth the salvation of the Church Christian, and the destruction of the stubborn and rebellious Jews, who judge themselves unworthy of eternal life.

Ver. 23. *At the beginning of thy supplications*] Thy prayer was scarce in thy mouth, ere it was in Gods eare. The eyes of the Lord are upon the righteous and his eares are open unto their cry, *Psal.* 34. 15. See the Note. He heard at the very first, but answered not till *Daniel* had tugg'd with him. See *Jam.* 5. 16, 17.

For thou art greatly beloved] *Kimchi* readeth it, *a man of measures*, a man every inch of thee. But the word is not *Hamiddoth*, but *Chamudoth*, *a man of desires*, a favourite in heaven, because desirous of things truely desireable. Christ is said to be *totus totus desiderabilis* lovely all over, *Can.* 5. 16. The Saints are also so in their measure, as on the contrary the wicked are not desired, *Zeph.* 2. 1. but loathed and abhorred, *Prov.* 13. 5.

Rerum expetendarum cupidus. Vatab. *De desiderantissimus.* Trem.

Therefore understand the matter] Good men shall know Gods secrets, *Gen.* 18. 17, 19. *Psal.* 25. 14.

Ver. 24. *Seventy weeks are determined upon thy people*] *i. e. Seventy weeks* of years: ten Jubilees, which make up four hundred and ninety years. Thus the very time is here particularly foretold, when the Messiah should be revealed, and put to death.

death. The like hereunto is not to be found in any other of the Prophets, as *Hierom* well observeth. This therefore is a noble Prophecy: and many great wits have been exercised about it. *Cornelius a Lapide* speaketh of one learned Gentleman, who ran out of his wits, after many years study upon it. The Doctours are much divided about the beginning and ending of these seventy weeks. *From the outgoing of the word*, ver. 25. seemeth to me to fix the beginning of these weeks on *Cyrus* his decree concerning the holy City and the Temple to be reedified. The end and period of them must be at the death of Christ; though some will have it at the destruction of *Jerusalem* by the *Romans*. It is well observed by the learned, that the Jews, after their seventy years captivity, have seven seventies of years granted, for the enjoying of their own country (Gods mercies bear the same proportion to his punishments which seven (a complete number) have to an unit) besides the mercy of mercies, the grace of the *Messiah*.

I chuse rather thus to compute then to dispute.

Upon thy people] Of whose welfare thou art so sollicitous and inquisitive.

To finish the transgression] *Transgressionem illam*, that great transgression of our first Parents in Paradise, that whereby sin entred into the world, and death by sin, *Rom.* 5. 12. Now Christ by his death took away the power, and destroyed the dominion of all sin, *Rom.* 6. 11, 12.

And to make an end of sins] Heb. *To seal up sins* that they come not into Gods sight against us, ever to be charged upon us. A Metaphor say some, from the Jews manner of writing in Rolles, which being wrapped up and sealed on the backside, all the writing was covered.

And to make reconciliation for iniquity] *viz.* By the expiatory and propitiatory sacrifice of himself for his Elect; whereby the divine Justice is fully satisfied.

And to bring in everlasting righteousnesse] Those *righteousnesses of the Saints*, Rev. 19. 8. both *Imputed* and *Imparted* Righteousnesse, called here *everlasting*, as that which shall make the Saints accepted of God for ever, never can be lost as *Adams* was.

And to seal up the vision and prophecy] *i. e.* To fulfill all the Prophetical predictions concerning the life and death of the Lord Christ.

And to anoint the most holy] This was done when Christ was baptized, say some: but others better, when he ascended into heaven, consecrating it to the service of God therein to be performed by the Elect, throughout all eternity: like as *Moses* once consecrated the *most holy place* to the ceremonial service there to be performed by the High-Priest.

Ver. 25. *Know therefore and understand*] See on *ver.* 24. Here the Angel brancheth the whole seventy sevens into three heads, or into three distinct periods of time.

Shall be seven weeks] Which make forty nine years: these the Angel purposely speaketh of apart; because they chiefly concerned the reparation of the City made under the *Persian* Monarchy. Within this first seven weeks or forty nine years, the *street* of *Jerusalem* was rebuilt, and the *wall with trenche*, though the times proved *troublous*, and *full of straits.*

And threescore and two weeks] Which make four hundred thirty four years; the events of which are mentioned, *ver.* 26. as those of the seven years following, *ver.* 27. out of which it might easily be supplyed, and is therefore here omitted by the Angel.

Ver. 26. *And after threescore and two weeks*] See on *ver.* 25. within these threescore and two weeks befel the *Jews* many memorable things, as may be seen *chap.* 8 & 11.

Shall Messiah be cut off] *Excindetur*, not *abscindetur*, cut off, that is by *wicked hands crucified and slain*, Act. 2. 23. not only cast out of the synagogue and excommunicated, as that malicious *Rabbine* read and sensed this text. Others of the Jew-Doctours by the evidence of these words have been compelled to confesse that *Messiah* is already come: and that he was that Jesus whom their forefathers crucified. See for this *R. Samuels* Epistle to *R. Isaak* set down at large by *Dionys. Carthus.* in his Commentary on this text. See also *R. Oseas* his lamentation for this inexpiable guilt of the Jewish Nation, recorded by *Galatinus*, lib. 4. c. 18. *Polanus* reporteth

reporteth, that he living ſometime in *Moravia* where he uſed the help of ſome *Rabbines* for the underſtanding of the *Hebrew* tongue, heard them ſay that for this ninth chapters ſake, they acknowledged not *Daniel* to be authentical, and therefore read it not amongſt the people, leſt hereby they ſhould be turned to Chriſt, finding out how they had been by them deceived.

But not for himſelf] *i. e.* Not for any fault of his, nor yet for any good to himſelf, but to mankind: whence ſome render theſe words, *There being nothing therein for him*: others, *when he ſhall have nothing*, *i. e.* nothing more to do at *Jeruſalem*, but ſhall utterly relinquiſh it and call his people out of it to *Pella*, &c. *Et non ſibi vel nihil ei.*

And the people of the Prince that ſhall come] *i. e.* *Titus* his ſouldiers, whoſe rage he himſelf could not repreſs, but they would needs burn down the Temple, which he would fain have preſerved, as one of the worlds wonders. *Meſſiah* the Prince had a hand in it doubtleſs; whence alſo thoſe *Roman* forces are called *his armyes*, Mat. 22. 7. Joſeph.

Shall deſtroy the City] That ſlaughterhouſe of the Saints.

And the Sanctuary] That den of thieves.

And the end thereof ſhall be with a flood] *i. e.* Their extirpation ſhall be ſuddain, univerſal, irreſiſtible, as was *Noah's* flood. How this was fulfilled, ſee *Joſephus*, *Hegeſippus*, *Euſebius*, &c.

And unto the end of the war, &c.] The *Romans* ſhall have ſomewhat to do; but after tedious wars, they ſhall effect it.

Ver. 27. *And he (Meſſiah) ſhall confirm the Covenant*] See *ver.* 24. *with many*] Heb. *with his Rabbines*, that is, with his Elect. Confer *Eſa.* 53. 11. *Job* 32. 9. *Jer.* 41. 2.

For one week] *i. e.* In the laſt ſeven years of the ſeventy.

And in the midſt of the week] *i. e.* In three years and a half, he ſhall by his paſſion, diſannul the Jewiſh ſacrifices and ſervices.

And for the overſpreading (or wing) of abominations] *i. e.* For the abominable outrages committed by the ſeditious Jews thoſe zelots (as they called themſelves) who filled the Temple with dead bodyes. Others, from *Mat.* 24. 15. 16. with *Luk.* 20. 20, 21. think the *Romans* to be meant who ſet up their *Eagles* (their enſignes) in the Temple, together with the images firſt of *Caligula*, and then of *Titus* their Emperours.

Even until the conſummation] Until the end, and to the utmoſt. The Jews have oft attempted, but could never yet recover their country, nor are like to do. *Perpetuè & conſummatiſſ. conſumptione urgentur.*

Shall be powred] As if the windows of heaven were opened, as once they were at the flood: See *ver.* 26.

CHAP. X.

Ver. 1.] *In the third year of Cyrus King of Perſia*] This whole chapter is but a Preface to the enſuing Prophecy, or viſional prediction, recorded in the two following chapters. It beginneth at the third year of *Cyrus* his Empire: and reacheth till the time of the Jews riſing from the duſt of their diſperſion, ſay ſome, to the end of the world, ſay others, with whom I concur.

A thing was revealed unto Daniel] Who now muſt needs be very ancient: yet at thoſe years (an hundred or more) gave himſelf to underſtand and ſearch into divine ſecrets. The more any one knoweth of God, the more he would ſtill know. *Moſes* newly come from the Mount, cryeth to God to ſhew him his glory. *David*, that gulf of holy learning, is oft at his *Teach me thy ſtatutes*, &c.

And the thing was true] *i. e.* Plain and proper: not as former viſions, figurative and obſcure.

But the time appointed was long] *ſc.* Till all be fulfilled, which will not be till the laſt judgment.

And he underſtood the thing] And ſo was the better able to propound it to the Church. For what a man doth not himſelf underſtand, he cannot well and fitly deliver to others.

And

And had underſtood the viſion] *ſc.* Given unto him: for unleſſe God give us both *Sight* and *Light*, we perceive not heavenly doctrine, neither indeed can doe.

Ver. 2. *In thoſe dayes I Daniel was mourning*] Though a great man ſtill, and in great account, yet not now ſo great at Court, as to hinder and defeat the malicious deſigns of *Cambyſes* his Counſellors; who being bribed by the Jews Adverſaries, put a ſtop to the Temple-work at *Jeruſalem*, Ezra. 4. 1, 2, 3, 4. This diſaſter caſt good *Daniel* into his dumps, ſo that he faſted three full weeks (*à tanto & tali, ſed non à toto*) and longer might, had not the Angel taken him off by an anſwer of peace, *ver.* 12. *Abſtinet ab omni cura cultuq; corporis, ſua ſponte.*

Three full weeks] Heb. *Weeks of dayes*, to diſtinguiſh them from thoſe Seventy weeks of years, *chap.* 9. 24. See the like, 1 *Sam.* 31. 13.

Ver. 3. *I ate no pleaſant bread*] Bread he ate (for *Animantis cujuſque vita in fugaſt*, life will fail if not maintained by food) but courſe bread, *panem cibarium*, *atrum*, *& ſiligineum*, and no more of that neither, then needs muſt. He voluntarily abridged himſelf of lawful delights, macerating and mortifying his fleſh, that he might communicate with his poor afflicted brethren, and pray the harder for them. Faſting enflameth prayer, and Prayer ſanctifieth faſting.

Neither did I annoint my ſelf at all] All delights of ſenſe muſt be laid aſide in a time of ſolemn humiliation (but yet without annoyance, and uncomlineſſe) as muſick, mirth, perfumes, brave apparrel, 2 *Sam.* 12. 20. *Jon.* 3. 8. *Exod.* 33, 4, 5, 6. 1 *Kings* 21. 27. chearfulneſſe, outward joy, and pleaſure, *Marke* 2. 20. *Luke* 5. 35. with *Mat.* 9. 15. *Judg.* 20. 26. 1 *Sam.* 7. 6. It is ſpoken of as a foul ſin, *Iſa.* 58. 3. behold in the *day of your Faſt* ye find pleaſure.

Ver. 4. *And on the four and twentieth of the firſt moneth*] The day is thus noted, becauſe the matters here revealed were moſt memorable.

As I was by the ſide of the great river] Meditating, likely, (becauſe the City was full of noiſe and tumult) and praying, as *Acts* 16. 13. *Broughton* giveth this reaſon, becauſe *Seleucus Nicator*, founder of the *Seleucida*, much ſpoken of in the enſuing viſion, built his chief City upon this river.

Which is Hiddekel] *i. e.* *Sharp-ſwift*: called alſo *Tigris* from the ſwifteſt of all beaſts the *Tiger*: but *Curtius* and *Pliny* ſay that *Tigris* in the *Median* language ſignifieth an *Arrow*. Here *Daniel* was *perſonally* preſent, and not viſionally only: See *ver.* 7. Plin. l. 6. c. 7.

Ver. 5. *Then I lift up mine eyes and looked*] *Viz.* After my long faſting, praying and meditating. So *Moſes* and *Elias*, thoſe great Faſters, met together with our Saviour gloriouſly in the Mount at his Tranſfiguration. It is abſtinence, not fulneſſe, that makes a man capable of heavenly viſions of divine glory.

Behold a certain man] Heb *one man*, a ſingular man, a glorious perſon; Meſſias the Prince, deſcribed here by his habit and parts as a *Judge*, ſay ſome, or as a Prieſt, ſay others: See *chap.* 12. 6, 7. *Rev* 1. 13, 14, 15. & 10. 5.

Cloathed in linnen] To ſhew his innocency and purity, as alſo his righteouſneſſes (*Imputed* and *Imparted*) wherewith he cloatheth his Saints, *Rev.* 19. 8. that fine white linnen and ſhining.

Whoſe loins were girded with fine gold of Uphaz] Or of *Ophir*, *Peru*, haply, or *Malaca*, or *Sophala*. This *golden girdle* about his loines denoteth Chriſts ſtrength and alacrity, *Pſal.* 93. 1. *Luke* 17. 8.

Ver. 6. *His body alſo was like the Beryl*] Of an azure colour, like the heavens. The ſecond *Adam is the Lord from heaven*, 1 Cor. 15. 47. Some render it the *Chryſolite*, which is of the colour of the Sea; to note, ſay they, his power to purge the Church by his Word, Spirit, and Judgements, as by the water of the Sea.

And his face as the appearance of lightning] Which both ſhineth and terrifieth, and ſoon appeareth from the one end of the heaven to the other, *Matth.* 24. 27. Chriſt ſuddenly diſcovereth all things though never ſo remote, *Pſal.* 90. 8. *Ezek.* 1. 13.

And his eyes as lamps of fire] To note his omniſcience, his wrath alſo and readineſſe to revenge, *Jer.* 32. 19

And his arms and his feet like in colour to poliſhed braſſe] To note his *omnipotency* in the execution of his wrath, whilſt he trampleth on his enemies, as he that hath braſ- *Scintillantes puriſſimè.*

zen

zen arms and feet can eaſily break in pieces a potters veſſel.

Sev pitus 1. Marti.

And the voice of his words like the voice of a multitude] Or, *as the noiſe of many waters*, Rev. 1. 15. noting the efficacy of Chriſts doctrine: See *Acts* 2. 4.

Ver. 7. *And I Daniel alone ſaw the viſion*] Holy Prophets alone are capable of holy viſions, 2 *Pet.* 1. 19.

For the men that were with me ſaw not] Senſible they were of ſome alteration upon the waters, and ſomewhat wrought upon; not for their information, but ſeparation from *Daniel*, that he might more freely undergo the heavenly rapture. See the like, *Acts* 9. 7.

But a great quaking fell upon them] Through ſenſe of ſin, and fear of wrath. This ſerved to ſhew the truth of the viſion.

Ver. 8. *Therefore I was left alone*] *Daniel*, though much affrighted, keepeth his ſtation, when the reſt fled and hid themſelves. Good is the counſel of the Apoſtle, *Heb.* 12. 13. Make ſtraight ſteps unto your feet, leſt that which is halting be turned out of the way: but let it rather be healed.

For my comlineſſe, &c.] See *chap.* 7. 15, 28. & 8. 27.

Ver. 9. *Yet heard I the voice of his words*] What theſe words were, is not here expreſſed; but by comparing, they may be gathered to be the ſame with thoſe, *chap.* 8. 18. bidding *Gabriel* to draw near, and ſpeak unto the Prophet.

Then was I in a deep ſleep] See *chap.* 8. 18. The more the outward man is bound, the fitter he is for holy Communion with God, 2 *Cor.* 12. 2, 3.

Ver. 10. *And behold an hand touched me*] *i. e.* The hand of the Angel *Gabriel*, who was ſent by Chriſt to dictate unto *Daniel* the Prophecy following. It is Chriſts uſe to ſignify Prophecyes by his Angel (*Rev.* 1. 1, 2.) and this Angel is accordingly ſtrengthened by *Michael*, ver. 21. that is, by *Chriſt*.

Which ſet me upon my knees] In a praying poſture: but yet he continued trembling, *ver.* 11. and was not raiſed and reſtored but by certain degrees: the better to frame and fit him to a religious attention and docility.

Ver. 11. *O Daniel, a man greatly beloved*] Such ſhall know Gods ſecrets, *Prov.* 3. 32. See *chap.* 9 23.

Stand upright] Heb. *ſtand upon thy ſtanding*. God by his Grace and Word will raiſe up thoſe that humble themſelves in his preſence.

Dejicit ut relevet. ——

Ver. 12. *Fear not Daniel*] Diſquieting and *expectorating* fears ſhould be laid aſide, 1 *Joh.* 4. 18.

For from the firſt day] See on *chap.* 9. 23. Let us but find a praying heart, and God will preſently find a pitying heart, though he may delay for a ſeaſon to ſend in an anſwer. Though *Daniel* heard nothing of his prayers for three-weeks ſpace, yet was the Angel at work all that while for the removal of impediments. *Daniel* in the mean-while wrought hard with God, as it is elſewhere ſaid of *Jonathan*, 1 Sam. 14. 45.

And I am come for thy Word] Brought hither by thy prayers. God will come, but he will have his peoples prayers lead him into the field as it were.

Melanchon. Oſiander. Pappus.

Ver. 13. *But the Prince of the Kingdom of Perſia withſtood me*] By this *Prince of Perſia* ſome underſtand wicked *Cambyſes*; Others, an evil Angel, that by his ſuggeſtions ſwayed *Cambyſes* to oppoſe and retard the reedifying of the Temple. There is a principal devil, Prince of this world: and there are, as ſome hold, Princes or Principal ſpirits in Countries and Nations under him, *Eph.* 6. 12.

But lo Michael one of the chief Princes] *i. e.* Chriſt the Lord of Angels, head of the Church, *chap* 12. 1. *Rev.* 12. 7. By theſe *chief Princes* may be underſtood the three Perſons in Trinity; or the created Angels. The Septuagint tranſlate the word εὐθυμότατοι, the chearful ones, who ſerve the Lord readily, freely, and joyfully in his wars, making *Sion* as dreadful to all her enemies, *Pſal.* 68. 17. as thoſe Angels once made *Sinai*, at the delivery of the Law.

And I remained there with the Kings of Perſia] With *Cambyſes* and his Councellours,

cellors, to repreſſe their rage, and to blaſt their deſigns againſt the Church: which, when it is oppoſed, the holy Angels interpoſe, *Pſal.* 34. 7.

Ver. 14. *Now I am come*] As it were with *wearineſſe of flight*, as *chap.* 9. 21. See there. Comfort will come at length, *Heb.* 10. 37.

In the latter dayes] Toward the end of their politie, and not long before the coming of the *Meſſiah*, who ſhall begin another age, and as it were a new world, *Ezek.* 38. 8. *Heb.* 2. 3.

Ver. 15. *I ſet my face toward the ground, and I became dumb*] *Cohorrui totus, & vox faucibus hæſit.* See how deeply Gods darlings are, eſtſoones, affected at the hearing of his holy Word, *Habak.* 3. 16.

Ver. 16. *And behold one like the ſimilitude*] *i. e.* The Angel in humane ſhape, as *ver.* 10.

Touched my lips] Reſtored unto me my ſpeech. Good affections wanting expreſſion ſhall have Gods furtherance.

And ſaid unto him that ſtood before me] *i. e.* To Chriſt, whom he had ſeen, *ver.* 5 6.

My ſorrows are turned upon me] Heb. *my bowels* which are even ſtrained, and ſtraitened.

And I have retained no ſtrength] It is ordinary with Gods people in their prayers to complain much of their own weakneſſe, *Jer.* 31. 18.

Ver. 17. *For how can the ſervant of this my Lord*] *Qui tantulus ſum, & tam imbecillus.* Gods praying ſervants uſe to ſpeak as *broken men*. They well underſtand 1. Their *Diſtance*. 2. *Dependance*.

Talk with this my Lord?] Prayer is a holy *interparlance* with the divine Majeſty: ἔντευξις. 1 *Tim.* 2. 1.

Ne ther is there breath in me] I am hardly able to bear up, or breathe. Humane frailty cannot endure Gods preſence without fainting *Rev.* 1. 17.

Ver 18. *Then there came again and touched me*] Not all at once, but by four degrees was *Daniel* raiſed. 1. *He is ſet upon his knees* and *palms* of his hands, *ver.* 10. an Emblem of Prayer. 2. He is cauſed to *ſtand upon his feet*, though trembling and ſilent, *ver.* 11, 15 3. *His mouth is opened* to ſpeak, though not without much weakneſſe, fears and ſorrows, *ver.* 17. 4. He is fully ſtrengthned, here. God Park. loves to hold his praying people long in *requeſt*. He is alſo a *God of Judgement*, Iſa. 30. 18. (one that well underſtandeth when and how to beſtow his favours:) *Bleſſed are all they that wait for him.*

Ver. 19. *Be ſtrong, yea be ſtrong*] Holy Angels are ready to ſtrengthen ſuch, as are ready to faint in holy duties.

Ver. 20. *Knoweſt thou wherefore I come unto thee?*] *q. d.* I told thee that before, *ver.* 14. and I look thou ſhouldeſt remember it.

I will return to fight with the Prince of Perſia] To defeat and prevent his tyranny and cruel intents againſt thy people (ſee *ver.* 13.) not without the devils hand and help.

And when I am gone forth] *ſc.* Out of *Perſia*.

Lo the Prince of Graecia] Great *Alexander*, whom I will fetch in, ſo that the *Perſians* ſhall have hencefoorth little leiſure or mind to meddle with the Jews. There were other *Grecian* Captains alſo before *Alexander* who found the *Perſians* ſomewhat to do, as *Leonides*, *Miltiades*, *Themiſtocles*: but he overturned their Monarchy.

Ex uſu ſcripſi.

Ver. 21. *In the Scripture of truth*] *i. e.* In Gods infallible and unchangable decree, which (for our apprehenſion) are here compared to court-rolles and Records. And Gods Providence (which is nothing elſe but the carrying on of his decree) is that Helm which turneth about the whole ſhip of the Univerſe.

And there is none —— but Michael your Prince] But how many reckon we him at? as that King once ſaid of himſelf to his fearful ſoldiers. He alone is a whole army of men, *Van and Rear* both, *Iſa.* 52. 12.

CHAP. XI.

Ver. 1. *Also I*] *i. e.* I *Gabriel* the Angel, glad of such an office, for the good of Gods people, whereunto also I was sent by Christ, *ch.* 10 9, 10.

In the first year of Darius the Mede] Who now began to think of sending home the captive Jews, but had some hesitations and fluctuations of mind about it.

I stood to confirm and to strengthen him] Angels cannot inlighten the mind, or powerfully incline the will of man (for so the Holy Ghost only doth:) but, as instruments of the Holy Ghost, they can stir up phantasms of the Word read or heard; they can also propose truth and right to the mind, advise and perswade to it as Counsellors, and inwardly instigate as it were by speaking and doing after a spiritual manner, suggesting good thoughts, as devils do evil: Yea they can strangely wind themselves into mens imaginations, so as to appear to them in their dreams, *Matth.* 1.

Ver. 2. *And now I will shew thee the truth*] The plain naked truth, in proper and downright terms, dealing with thee more like an Historian then a Prophet. *Truth is*, like our first Parents, most beautiful when naked.

Behold there shall stand up yet three Kings in Persia] Three besides *Darius*; viz. *Cyrus*, *Cambyses*, and *Darius Hystaspis*: for, as for *Smerdis* or the *Magus*, who took upon him to be the son of *Cyrus*, and usurped the throne after *Cambyses*, for six moneths, the holy Angel holds him not worth naming.

Herodot. *in Thalia.*

And the fourth shall be far richer then they all] This was *Xerxes*, who was called the *Hoarder* of his Kingdom, like as his Father *Darius* had been called the *Huckster*, for his unmeasurable riches gathered out of all the East, and prepared for the war against *Greece*.

Regni caupo.

And when he shall be strengthned by his riches] Which were never *true* to those that *trusted* them.

He shall stir up all] He shall bring into the field a million of men, and cover the seas with his ships, thinking to bear down all before him; but was shamefully defeated by the *Grecians*, and forced in a small fisher-boat, to get back into *Asia*, where falling into inordinate lust and cruelty, he was killed by *Artabanus*, and left this war hereditary to his successors, until the ruine of the *Persian* Kingdom by great *Alexander*, of whom in the next verse.

Ver. 3. *But a mighty King shall stand up*] *Alexander* the Great, the founder of the *Greek* Monarchy; who with 30000 footmen and 5000 horsemen over-ran and subdued a great part of the habitable world. See *chap.* 8. The devil by his oracles foretold him of his victories, having stollen his skill out of this Prophecy of *Daniel*.

Ver. 4. *And when he shall stand up*] And seemeth to be best *underlaid*, set to live, as we say, when he standeth *on his best bottome*, expecting Embassadours at *Babylon* from all the world, requiring divine honours from his *Grecians*, and enjoyning the *Jews* that their dates should be taken from his raign, and that all the Priests sons born that year should be called *Alexanders*.

His Kingdom shall be broken] As brittle ware is apt to be.

And shall be divided toward the four winds] *Sic transit gloria mundi*, fitly compared to the wind, as *chap.* 2. to a dream, to a shadow, to a dream of a shadow. Great *Alexander's* Kingdom was first broken into many pieces by twelve of his Princes, until, eleven years after his death, it became *quadripartite*, &c. Here is foretold, being divided amongst four of his Chieftains, *Cassander*, *Antigonus*, *Seleucus* and *Ptolomy*: till at length, these two last gat all into their hands, and yet were ever jarring and warring, as appeareth by what here followeth.

And not to his posterity] For all his Kindred were killed up by *Cassander*; with whom it *cheived* accordingly.

Nor according to his dominion] For although they were all soveraign Princes, yet they fell far short of *Alexander* in command and warlike fame, *chap.* 8. 22.

Ver. 5. *And the King of the South shall be strong*] *Ptolomy* King of *Egypt* together with his whole family, line, and race, the *Lagida*, shall be eminently strong; and a great enemy he was to the poor Jews, as *Josephus* storieth.

Antiq. lib. 12. *cap.* 1.

And

And one of his Princes] *i. e.* Of *Alexanders* Princes, meaning *Seleucus Nicanor* King of *Syria*, together with his house and line called the *Seleucide*.

And he shall be strong above him] *i. e.* Stronger then *Ptolomy*, and that the poor Church shall feel; for *Judea* lay betwixt these two potent Princes, and was therefore beaten on both sides: *perinde ac Isthmus inter duo maria interjacens*, or as breadcorn ground betwixt two millstones. This was here foretold, and much more, three hundred years before it fell out, that we may know that there is an *Omnipotent* and *Omniscient* Majesty, who decreeth and doth whatsoever himself pleaseth.

His dominion shall be a great dominion] *Viz.* as long as it will hold. Besides *Syria* and *Babylon*, *Seleucus* had more of *Asia* then ever any had but only *Alexander*. So our *Henry* the sixth, till deposed, had been the most potent Monarch for dominions that ever *England* had: yet afterwards he was not the master of a molehill, nor owner of his own liberty, as hath been said before.

Ver. 6. *And in the end of years*] In processe of time, after that these two Kings had sufficiently *worried* and *wearied* out one another, in bloody wars.

They shall joyn themselves together] Heb. *shall associate themselves*, viz in a friendly amity: and shall make interchangeable marriages, but to little purpose, as it proved. So *Calo Joannes* the Christian Emperour of *Trapezond* gave his daughter *Despina* in marriage to *Usuncassanes* King of *Persia*, but with ill successe: for he soon after lost his Empire.

Turk. *Hist.* 461.

For the Kings daughter of the South] *Bernice* (or as others call her, *Berenice* or *Beronice*, *i. e. the daughter of innocency* or *purity*) the daughter *Ptolomie Philadelph* so called, for that he married his own sister; and therefore his daughter *Beronice* Junius. was not right-named.

Shall come to the King of the North] To *Antiochus Theus* King of *Syria* (to the *Milesians* first firnamed him, because he had driven out their tyrant *Timarch*) and he took it upon him, to his utter undoing: for this *god* was afterwards poisoned by his wife *Laodice*.

Pausan. Appian.

To make an agreement] Marriages made in policy, to serve dishonest ends, are ever of ill successe, 1 *Sam.* 18. 21, 28.

But she shall not retain the power of the arm] Her interest in her husband, her Queendom, and her life were soon after lost. She was not sent home again (as *Ann* of *Cleeve* was here) but sent out of the world, together with her son, and all her retinue, by *Laodice*, whom *Appian* maketh to be her own sister: but that's not likely.

In Syriat.

Neither shall he stand] *i. e. Antiochus Theus*, who was poisoned by his jealous wife, a just punishment from a *jealous God*.

Nor his arm] His young son by *Bernice*.

And he that begat her] Her father *Ptolomy Philadelph*, who dyed soon after.

Ver. 7. *But out of the branch of her roots*] One of her stock, her own brother both by father and mother.

Shall one stand up in his estate] *Ptolomy Euergetes* shall succeed his father *Philadelph*: and making war against *Seleucus Callinicus*, son of *Antiochus Theus* by *Laodice*, in revenge of his sister *Bernices* death shall prevaile and over-run the greatest part of *Callinicus* his Kingdom.

Ver. 8, *And shall also carry captives their gods*] Goodly gods they were the while, and likely to defend their worshippers. He brought back also the *Egyptian* mawmets, carried away by *Cambyses* (rather in scorn of all religion, then hatred of idolatry) and was thereupon called by that superstitious people, *Euergetes*, that is, *Benefactour*.

Ver. 9. *So the King of the South shall come into his Kingdom*] Called out of *Syria* by a commotion at home, the *Parthians* invading *Egypt*: but he soon quelled them, and quieted his own country. *Josephus* writeth, that this *Ptolomy Euergetes* in his return out of *Syria* went to *Jerusalem*; and in thankfulness to the God of the Jews, offered his oblations at the Temple there. Of his father *Philadelphus* also he reporteth, that he redeemed one hundred and twenty thousand Jews that were slaves in *Egypt*, and sent them home, and bestowed many rich gifts upon the Temple at *Jerusalem*.

Lib. 2. *cont.* Appian. *Antiq. l.* 12. *c.* 2.

Ver. 10. *But his ſons*] *Callinicus* his ſons; *viz. Seleucus Ceraunus*, and *Antiochus Magnus* —— *quaſi duo fulmina belli.*

Shall be ſtirred up] As not enduring that *Ptolomy Philepator* ſon of *Energetes* ſhould poſſeſſe any part of *Syria* under their noſes.

Lib 5.

Shall aſſemble a multitude of great forces] Seventy thouſand footmen, and fifty thouſand horſemen, ſaith *Polybius.*

Ceraunius id eſt fulmineus: quod audaci & velaci ingenio præditus. Juſtin.

And one ſhall certainly come] *One*, not both; becauſe *Ceraunus* (who ſeemed to be as ſwift and as irreſiſtible as *Lightning*, and therehence had his name) was ſlain by *Nicanor*: ſo that *Antiochus Magnus* was King alone.

And ſhall overflow and paſſe thorough] To wit, againſt the Captains of *Ptolomy* in *Syria*, *Attalus* and *Theodatus.*

And he ſhall be ſtirred up even to his fortreſſe] To *Ptolomies* fortreſs, or fortified City *Raphia*, which lyeth in the entrances of *Egypt*, ſaith *Hierom.*

Ver. 11. *And the King of the South*] *Ptolomaus Philopator*, ſo called ſay ſome *per Antiphraſin*, becauſe he killed his father; he ſlew alſo his both ſiſter and wife *Eurydice*: and was otherwiſe very vicious, and yet victorious.

Even with the King of the North] *i. e.* With *Antiochus Magnus*, who was ſo called perhaps, ſaith one, for undertaking much, and performing little.

Pauſan. lib. 5. Spoliaviſſet regno Antiochum, ſi fortunam virtute juviſſet. Juſtin.

And he ſhall ſet forth a great multitude] Sixty two thouſand footmen, and ſix thouſand horſemen.

And the multitude] *Antiochus* his army: himſelf hardly eſcaping with life through the deſerts.

Ver. 12. *His heart ſhall be lifted up*] So that he ſhall ſlight his enemy, and not purſue his victory, but give himſelf up to a luxurious life. *Vincere ſcis Annibal, victoriauti neſcis*, ſaid that *Roman* General.

Ver. 13. *For the King of the North*] *Antiochus Magnus.*

Shall return] After *Philepators* death, to fight againſt his yong ſon and ſucceſſor *Epiphanes.*

Hierom.

And ſhall ſet forth a multitude greater then the former] Gathered out of the upper parts of *Babylon*: He called in the help alſo of *Philip* King of *Macedon*, and other Princes. His army is ſaid to have conſiſted of three hundred thouſand footmen, beſides horſe and Elephants.

And ſhall certainly come] Heb. *by coming he ſhall come, i. e.* ſurely, ſwiftly, ſuddenly: but to ſmall purpoſe.

Lib. 2 c. 8. Lib. 5. c. 5.

And with much riches] Gold, ſilver, purple, ſilkes, ivory, as *Florus* and *Gellius* teſtifie.

Ver. 14. *And in thoſe times there ſhall many ſtand up againſt the King of the South*] Many of the Jews who ſupplyed *Antiochus*, in this expedition of his againſt *Egypt*, both with men and other warlike proviſion. Howbeit ſundry Jews (called here *robbers* or *refractories*, fierce, furious and deſperate fellows) adhered to *Ptolomy Epiphanes*, who gave them leave to build a Temple in *Egypt*: which was accordingly alſo done by *Onias*, not far from *Memphis*, upon pretence of fulfilling that prophecy, *Iſa.* 19. 19. called here *eſtabliſhing the viſion.*

Eſſractores, Prevaricatores.

But they ſhall fall] As they did afterwards by the *Romans*, who deſtroyed the Jews there in great multitudes, and burnt their mock Temple.

Ver. 15. *So the King of the North ſhall come*] *i. e.* Not the *Romans* (as ſome would have it) but *Antiochus Magnus* ſtill. He had been foiled at *Raphia*, now he greatly prevaileth againſt the *Egyptians.* If we Princes (ſaid our *Henry* the ſeventh) ſhall take every occaſion that is offered, the world ſhall never be quiet, but wearied with continual wars.

And the armes of the South ſhall not withſtand] *Scopas* the *Egyptian* General, though very skilful and valiant, ſhall be beaten by *Antiochus* into *Sidon*, beſiged there, and forced to yeild: all the power of *Egypt* being not able to raiſe the ſiege, and relieve *Scopas.* The battle is not alwayes to the ſtrong, *Eccleſ.* 9. 11.

Ver. 16. *And he ſhall ſtand in the glorious land*] Heb. *the land of ornaments*, that is *Judea*, which lying betwixt theſe two potent Princes, was perpetually afflicted, as corn is ground aſunder lying betwixt two heavy milſtones. Now *Judea* is called

called the *glorious* or *beautiful land*, not ſo much for the fertility thereof (*Babylon* was much more fertile) nor for the miracles done therein (many great works had been likewiſe done in *Egypt*) as for the ſincere ſervice of God there ſet up. This is the beauty and bulwark of any Nation. Forrain writers have termed *England* The fortunate Iſland, the *Terra florida*, the Kingdom of God, the Paradiſe of pleaſure, *&c*, *Plato* commendeth the *Attick* Country for this, that the Inhabitants were αὐτόχθονες, the right Natives that grew out of it at firſt: but eſpecially for this, that it was θεοφιλὴς a place that loved God and was interchangeably beloved of God. May that be evermore *Englands* commendation!

Ezek. 20. 6, 15. it is called the comelineſs of all countries.

Αρβρωτοι ἄλλων οἱ αὐτοὶ ἀεί. Thucyd. πυγχάνει ἔτα θεοφιλής. Plato.

Which by his hand ſhall be conſumed] Gods Church goes to wrack both by *South* and *North.* All the comfort is that whether *North* or *South*-wind blow on Gods garden, they ſhall blow good to it at length, *Cant.* 4. 16.

Ver. 17. *He ſhall alſo ſet his face*] *Antiochus* longed ſore to be Lord of *Egypt*, and therefore undertook a third expedition againſt *Epiphanes*: but that not ſucceeding to his mind, he ſeweth the Foxes ſkin to the Lyons hide, and ſeeketh to get that by treachery, which by open hoſtility he could not.

And upright ones with him] Or *equal conditions* with him: he ſhall palliate his treachery with very fair pretences: he ſhall ſeem to do righteous things, drawing a fair glove over a foul hand: *Thus ſhall he do.*

And he ſhall give him the daughter of women] The fair *Cleopatra*, his beautiful daughter: like as *Saul* gave *Michal* to *David*, to be a ſnare to him.

Filiam è mulieribus ſelectam.

Munera pulchra quidem mittis, ſed mittis in hamo. Martial.

Corrupting her] Suborning her to make away her husband *Ptolomaus Epiphanes.* This was deviliſh policy; *Simulata neceſſitudo duplex ſimultas*: but it took not.

But ſhe ſhall not ſtand on his ſide, neither be for him] As became a good wife, ſhe clave to her husband: ſo did the above-mentioned *Michal*, in whom though we find no great ſtore of religion (for both ſhe had an *image* in the houſe, and afterwards mocked *David* for his devotion) yet nature had taught her to prefer an husband to a father.

Ver. 18. *After this he ſhall turn his face unto the Iſles*] Miſſing of his deſign for *Egypt*, and loſing alſo much in *Aſia Minor*, which *Epiphanes* got of him, by means of his Queen *Cleopatra*, *Antiochus*, as an inraged Lyon, falleth upon forrain countries, as *Helleſpont*, *Cherſoneſus*, *Eubœa*, *Rhodes*, *Cyprus*, *Samos*, *Colophon*, &c. He marched alſo with his army into *Greece*, being ſtirred up thereunto by *Hannibal*, who being vanquiſhed in *Africa* by *Scipio*, had fled to *Antiochus* into *Aſia*, and there hatched what miſchief he could againſt the *Romans.*

But a Prince for his own behalf] *i. e. Scipio* the *Roman* Conſul, or as ſome will, *M. Acilius* their General.

Shall cauſe the reproach offered by him to ceaſe] *i. e.* Shall recover the countries that he had taken from the *Roman* State, and ſhall alſo drive back again, down his throat, thoſe contumelies and opprobrious ſpeeches that he had thrown out againſt the *Romans*; who afterwards overcame him thrice by ſea and land, forced him to accept of very hard conditions, ſhred him of a great part of his Kingdom, and called him in contempt *Antiochus ſometime the Great.*

Liv. Dec. 4. l. 8. Appian. in Syriac.

Ver. 19. *Then he ſhall turn his face*] Not accepting the aforeſaid hard conditions, till beaten again by the *Romans*, he was forced ſo to do; he fled into the utmoſt parts of his Kingdom of *Syria*, and there kept him in forts, not daring to wage war any more.

But he ſhall ſtumble and fall and not be found] He and his Army ſhall be hewn in pieces by the rude rabble in the *Elymeans* Country, whilſt he went about to rob the Temple of their *Jupiter Belus.*

Strabo. lib. 16.

Ver. 20. *Then ſhall ſtand up in his eſtate a raiſer of taxes*] Heb. *one that cauſeth an exactour to paſſe over*, who ſhall gather no leſs ſums of curſes then of coyn. This was *Seleucus Philopator*, ſon to *Antiochus the great*, and his fathers darling (whence alſo he had his ſirname) but not the peoples darling, as *Scipio* was at *Rome*, whom they

they called *Corculum* or *sweet heart*. For this *Seleucus* King of *Syria* being the *Romans* tribute-gatherer (to whom he was to pay according to his fathers agreement a thousand talents by the year) he was hated of the people, and poysoned by *Heliodorus* a great man about him, in favour of *Antiochus Epiphanes* his brother, and succeſſour in the Kingdom.

Illuſtrious.

Ver. 21. *And in his eſtate ſhall ſtand up a vile perſon*] This was his true title (as *Wicked* was *Hamans*, Eſth. 7. 6.) though he affected to be called *Epiphanes* or *Famous*: and *Joſephus* reporteth that the *Samaritans* (to curry favour with him when he tormented the Jews) ſtiled him *Antiochus the mighty god*. O deteſtable! ſurely that which is highly eſteemed amongſt men, is abomination in the ſight of God, *Luk.* 16. 15. But the *bramble* thinketh it a goodly thing to raign: ſo doth not the Vine and Figtree, *Judg.* 9. A good man honoureth them that fear the Lord: but contemneth a vile perſon, *Pſal.* 15 4. Mr. *Fox*, when one asked him, ſaying, Do ye not remember ſuch an honeſt poor man for whom you did ſomething? yes, ſaid he, I forget Lords and Ladyes to remember ſuch. And again when a great Lord and wicked met him in the ſtreets, and asked him How do you Mr. *Fox*? he ſaid little: do you not know me? ſaid the great Lord: No, not I, ſaid Mr. *Fox*. I am ſuch a one, ſaid he. Sir, I deſire, ſaid Mr. *Fox*, to know none but Chriſt and him crucified.

To whom they ſhall not give the honour of the Kingdom] But he ſhall take it whether the Nobles will or not: and ſo might well have been called as his father ſometimes was, *Antiochus Hierax*, the *Hawk* or *Putteck*, for his ſwooping and ravaging.

But he ſhall come in peaceably] Under pretence of a Protector to his nephew *Demetrius*, as did our *Richard* the third.

And ſhall obtain the Kingdom by flatteries] Winning mens hearts by preſents, curteſies, and ſecret practiſes.

Ver. 22. *And With the armes of a flood ſhall they be overflown*] The *Egyptians* ſhall by the forces of *Antiochus Epiphanes*, who in the minority of his ſiſter *Cleopatra*'s ſon *Ptolomy Philometor*, invaded *Egypt*, and overthrew his two Captains *Eulæus* and *Lenæus*, as with a *ſtorm* or *flood*.

Yea alſo the Prince *of the Covenant*] *Tryphon* the chief contriver of a Covenant betwixt the two Kings, after the former overthrow. He was made away by *Antiochus*, that himſelf might do what he liſted in *Egypt*, during the non-age of his nephew *Philometor*.

Ver. 23. *He ſhall work deceitfully*] Outwitting the wiſeſt among the *Egyptians*; who yet were held great Politicians. See *Eſa.* 19. 11, 13.

And ſhall become ſtrong with a ſmall people] He ſhall come in (as Protector and coadiutor to his nephew *Philometor*) with a ſmall number, leſt the *Egyptians* ſhould be affrighted: but being thus gotten in, he ſhall play his pranks to ſome purpoſe.

Ver. 24. *He ſhall enter peaceably even upon the faſteſt places of the Province*] *i. e.* Upon *Memphis* in the very heart of the Country.

And he ſhall do that which his fathers have not done] *i. e.* Rob and ſpoile, as never any of his Anceſtors did before in *Egypt*.

Ptolo. hypom. lib. 1. & 5.

And he ſhall ſcatter among them the prey] Throwing handfuls of mony among the vulgar as he went along the ſtreets: and all to ingratiate and to ſteal away their hearts. *Abſolom* did the like at *Jeruſalem*, 2 Sam. 20.

And he ſhall forecaſt his devices againſt the ſtrong-holds] By ſowing diſſenſion betwixt *Philometor*, and *Phyſcon* his younger brother. The devil was as great a Maſter then as ſince, with his *Divide & impera*, make diviſion, and get dominion.

Ver. 25. *And he ſhall ſtir up his power and his courage*] *Antiochus* ſhall: himſelf being ſtirred up by the devil, that reſtleſs ſpirit, who continually maketh *adoe* in the world. *Fuit etiam Antiochus ingenio inquieto, verſatili, turbido, vago & vario: unde multa machinatus eſt, panca ad felicem exitum perduxit.* Howbeit in this ſecond expedition againſt *Egypt*, he proſpered.

Ver. 26. *Yea they that feed of the portion of his meat*] His own Courtiers, Captains and Penſioners, corrupted by *Antiochus*, betrayed *Philometor*: ſee 1 *Mac.* 1. *In truſt I have oft found treaſon*, ſaid Queen *Elizabeth*.

Ver. 27.

Ver. 27. *And both theſe Kings hearts ſhall be to do miſchief*] *Ptolomæus* being beaten ſhall ſeek agreement, give great gifts to *Antiochus*, and feaſt him: *ſed reconciliatione vincitur*; but with a fox-like and fained amity, each of them ſtill retaining their ancient hatreds. *Burning lips and a wicked heart, are like a poſſheard covered with ſilver-droſſe*, Prov. 26. 23.

And they ſhall ſpeak lyes] This is ordinary with the wicked, *Pſal.* 62. 9. but it is the property of the godly man to *ſpeak the truth from his heart*, Pſal. 15.

For yet the end ſhall be at the time appointed] *i. e.* The end of theſe wars ſhall be when God ſeeth good, and hath predetermined it.

Ver. 28. *Then ſhall he return into his land with great riches*] But little content. Gain, when it is either the *Mammon of unrighteouſneſſe*, or *wages of wickedneſſe*, is true loſſe.

And his heart ſhall be againſt the holy Covenant] *i. e.* Againſt the Jews, Gods Covenanters, and againſt the true religion. The Church is, *hares crucis*, ſaith *Luther*: the truth goes ſeldom without *a ſcratcht face*.

Ver. 29. *At the time appointed*] After two years.

And come toward the South] Toward *Egypt*, 1 Mac. 1. 30.

But it ſhall not be as the former] Expedition, *ver.* 25.

Or as the latter] Mentioned *ver.* 40. God oft croſſeth the wicked in the bright of their hopes, *Job* 20 6.

Joſeph. l. 12. c. 6.

Ver. 30. *For the ſhips of Chittim ſhall come againſt him*] i. e. *Publius Popilius* the *Roman* Legat ſhall come in *Italian* or *Grecian* ſhips, and ſhall, in the name of the Senat and people of *Rome*, command *Antiochus* to depart with his army out of *Egypt*, and that forthwith. So true found *Antiochus* that of the Poet

Liv. dec. 5. l. 5. Appian. in Syr. ultim.

Omne, ſub regno graviore, regnum eſt.

Therefore he ſhall be grieved and return] And reck his teen upon the poor Church of God: turning his rage againſt the Jews.

And have intelligence with them that forſake the Covenant] None are ſo dangerous and deſperate enemies to the truth as Apoſtates, and *Renegado*'s, ſuch as were here, *Jaſon*, *Menelaus*, &c. 2 *Mac.* 4. who privily pack'd with *Antiochus* againſt the City and people.

Ver. 31. *And armes ſhall ſtand on his part*] i. e. *Antiochus* his Princes and Commanders, whom he ſent to ſpoil *Jeruſalem*; ſuch as were *Philip* the *Phrygian*, *Andronicus*, *Apollonius*, *Bacchides*, &c. who made havock of Gods people, and revelled in their ruines.

And they ſhall place the abomination of deſolation] The abominable idol of *Jupiter Olympius*. The like whereunto was done here in *England* in thoſe *Marian* times, of abhorred memory, which yet laſted no longer then thoſe of *Antiochus*, ſc. five or ſix years.

Ver. 32. *And ſuch as do wickedly againſt the Covenant*] Apoſtates ſin not common ſins, as *Korah* and his complices dyed not common deaths. *Forſakers of the Covenant*, ver. 30. will ſoon become *wicked doers againſt the Covenant*, as here: till they become *altogether filthy*, Pſal. 53. 3. See 1 *Pet.* 2. 20, 22. *Matth.* 12. 43, 45. *Luke* 9. 62.

——— *non debet arator,*
Dignum opus exercens, unum in ſua terga reflectere.

Sedulius.

But the people that do know their God] The faithful *Haſſideans*, and zealots, who know and worſhip their God aright; theſe ſhall perſevere, and overcome all *Allurements* and *Affrightments* of the World.

Irritamenta & Terriculamenta.

Ver. 33. *And they that underſtand*, &c.] God ſhall provide in the worſt of times, that his people ſhall have Teachers and faithful Monitors. I find in the regiſters (and wonder at it, ſaith Mr. *Fox*) that in Queen *Maryes* dayes, one neighbour reſorting to, and conferring with another, eſtſoones with a few words of their firſt or ſecond talk, did win and turn their minds to that wherein they deſired to perſwade them touching the truth of Gods Word and Sacraments.

Act. & Mon.

Yet

Yet they ſhall fall by the ſword and by flame] The Inſtructers eſpecially ſhall. Of this perſecution the Apoſtle ſeemeth to ſpeak, *Heb.* 11. 35, 37.

Ver. 34. *They ſhall be holpen with a little help*] With the valiant *Aſmonians* or *Maccabees* who were but a handful, and yet did great exploits againſt the *Antiochians*; ſo did the *Huſſites* in *Bohemia* againſt the *Pontificians*. But why were they *holpen with a little help?* that through weaker means, they might ſee Gods greater ſtrength.

But many ſhall cleave to them with flatteries] So did the falſe *Samaritans*: See on *ver.* 21. And ſo the *Donatiſts* went to the *Gothes*, when the *Arians* prevailed. Hypocrites will not fail in a ſtorm. Something they will do for God, but little or nothing tis they will ſuffer.

Ver. 35. *And ſome of them of underſtanding ſhall fall*] Depth of divine knowledge, and height of holineſſe, is no target againſt perſecution: the beſt fall under it ſooneſt. None out of hell have ever ſuffered more then Saints.

To try them] As hard weather tryes what health: hang heavy weights on rotten boughs, and they ſuddenly break. Withered leaves fall off in a ſtrong wind: not ſo the green, that have ſap.

Act. & Mon. *And to purge and to make them white*] As foul and ſtained cloathes are whitened by laying abroad in cold froſty nights. Black ſope maketh white cloathes: ſo, ſaid that Martyr, doth the black croſſe help us to more whiteneſſe, if God ſtrike with his *battelaors*. You know the veſſel before it be made bright (ſaid *John Careles* the Martyr in a letter to Mr. *Philpot* another Martyr) is ſoyled with oyle and other things that it may ſcour the better. Oh happy be you, that you be now in this

Ib. 1743. ſcouring houſe: for ſhortly you ſhall be ſet upon the celeſtial ſhelf as bright as Angels, *&c.* Refiners of ſugar, ſaith Another Author, taking ſugar out of the ſame

D. Goodwin. cheſt, ſome thereof they melt but once; other again and again; not that it hath more droſſe in it, but becauſe they would have it more refined: ſo dealeth the Lord with his beſt children, *&c.*

Ver. 36. *And the King ſhall do according to his will*] In *Judea* he ſhall, though in *Egypt* he could not, becauſe the *Romans* trumped in his way, *ver.* 30. put a ſtop to his rage there. But the Jews were looked upon by the proud *Romans* as a deſpicable people: and of the God of the Jews *Cicero* ſpeaketh baſely, not holding

Orat. pro. Flacco. him worthy to be compared with *Bacchus* or *Venus*, &c.

And he ſhall exalt himſelf, &c.] A type and picture of the Pope of *Rome*, 2 *Theſ.* 2. 4.

Till the indignation be accompliſhed] Till God have avenged the quarrel of his Covenant, and the ſet time of deliverance be come.

Ver. 37. *Neither ſhall he regard the God of his Fathers*] He ſhall diſannul his own ancient religion, caring neither for the old *Mumpſimus*, nor the new *Sumpſimus*, as they ſay, but ſhewing himſelf to be a rank Atheiſt: See 1 *Maccab.* 1. 43.

Nor the deſyred women] *ſc.* in an honeſt lawful way of matrimony; But be addicted to vagrant luſt, yea and to the ſin againſt nature with women (as ſome ſenſe it) *à Deo prohibito & perdito*: in which caſe the Turkiſh women, when ſo abuſed

Sr. *Henry Blounts voy. Into the Levant.* by their husbands (thoſe filthy beaſts) may ſue a divorce; which they do by taking off their ſhooes before the Judge, and holding them the ſoles upward, but ſpeaking nothing, for the unnameableneſſe of the fact.

Nor regard any God] See my Common place of *Atheiſm*.

Ver. 38. *But in his eſtate ſhall he honour the God of forces*] Or, *As for the Almighty God, in his ſeat he ſhall honour, yea he ſhall honour a god whom his fathers knew not*, &c. that is in Gods holy Temple at *Jeruſalem Antiochus* ſhall ſet up *Jupiter Olympius*, who was none of the *dii Syri*: for the *Syrians* worſhipped *Apollo*, *Di-*

Geog. l. 16. *ana*, *Atargatis*, as *Strabo* teſtifieth. See 2 *Maccab.* 6. 2.

Shall he honour] This doubling of the word ſeemeth to ſhew the Angels indignation, at the indignity of the fact. See the like, *Gen.* 49. 4.

Ver. 31. Ver. 39. *Thus ſhall he do in the moſt ſtrong holds*] Heb. *in the fortreſſes of munitions*, i. e. both in the Temple (called elſewhere a *ſtrong-hold*) and in the places of defence near unto the *Temple*, where he ſet a garriſon, to force the people to worſhip his Idols.

Whom

Whom he ſhall acknowledge and increaſe with glory] Or, *thoſe whom he ſhall acknowledge* (to be favourers and furtherers of his abominable idolatry) thoſe he *ſhall increaſe with glory*: he ſhall raiſe and prefer them, as he did *Jaſon*, *Menelaus*, &c.

And he ſhall cauſe them to rule over many] *In præſtantes illos* (ſo *Piſcator* rendreth it) over the godly Jews, Gods *Rabbines*.

And he ſhall diuide the land] *ſc.* Of *Judea*.

For gain] Heb. *for a price*. *Sic omnia Romæ venalia*: All things are *ſaleable* and *ſoluble* at *Rome*.

Ver. 40. *And at the time of the end*] The yeat before his death.

Shall the King of the South] *Ptolomie Philometor*.

And the King of the North] *Antiochus* his third expedition into *Egypt* (ſee *ver.* 39) in favour of *Phyſcon*.

And ſhall overflow] *i. e.* Victoriouſly overrun *Egypt*.

Ver. 41. *He ſhall enter alſo into the glorious land*] *Judea*, as *ver.* 16. but for no good. In *Greece* they ſay, *Where the Grand Signior once ſetteth his foot, there groweth no more graſſe*.

But theſe ſhall eſcape] Becauſe they ſhall ſide with him.

Ver. 42. *He ſhall ſtretch forth his hand alſo*] He ſhall be very victorious toward his latter end, that he may be the riper for ruine: fatted ware are but fitted for deſtruction.

Ver. 43. *Shall be at his ſteps*] *i. e.* Obey him as their Captain.

Ver. 44 *But tidings out of the Eaſt*, &c.] It it ſeldom ſeen that God alloweth to the greateſt darlings of the world a perfect contentment: but ſomething or other they muſt have to trouble them ſtill.

Ver. 45. *And he ſhall plant the Tabernacles of his palace*] *i. e.* He ſhall pitch his *tent royal* (in token of full power given to his Captains *Lyſias* and the reſt) in *Emmaus*, near to *Jeruſalem*, to keep the Jews in ſubjection. 1 Mac. 3. 40. & 4 3.

Between the Seas] The *Dead Sea*, and the *Midland Sea*, which are the bounds of *Judea*, called here the *glorious holy mountain*. Polyb. Joſeph. l. 12.

Yet he ſhall come to his end] A loathſome and lamentable one: See 1 *Maccab.* 6. 8. 2 *Maccab.* 9. not ſo much becauſe he would have ſpoiled the Temple of *Diana*, but becauſe he did ſpoil the Temple at *Jeruſalem*. c. 12.

CHAP. XII.

Ver. 1. *And at that time*] *i. e.* In the laſt dayes, and toward the end of the World: for in this Chapter ſeemeth to be ſet forth the State of the Church in the laſt times, that it ſhall be moſt afflicted: yet ſhe ſhall be fully delivered by Chriſts ſecond coming to Judgement. *Cyprian* was in like ſort wont to comfort his friends thus, *Venit Antichriſtus, ſed ſuperveniet Chriſtus*; Antichriſt will come, but then Chriſt will come after him, and overcome him.

Shall Michael ſtand up] *i. e.* The Lord Chriſt (that Prince of Angels, and Protector of his people) not a created Angel, much leſſe *Michael Servetus* that blaſphemous heretike, burnt at *Geneva*, who was not afraid to ſay, as *Calvin* reporteth it, *ſe eſſe Michaelem illum, Eccleſiæ cuſtodem*, that he was that *Michael* the Churches Guardian. *David George* alſo another blackmouthed heretike ſaid that he was that *David* foretold by the Prophets, *Jer.* 30. 9. *Ezek.* 34. 23. *Hoſ.* 3. 5. and that he was confident that the whole World would in time ſubmit to him.

Which ſtandeth for the children of thy people] For all the *Iſrael* of God, to whom Chriſt is a faſt friend, and will be while the *government is upon his ſhoulder*, Iſa. 9. 6.

And there ſhall be a time of trouble] To the Jews by the *Romans* (after Chriſts aſcenſion, *Mat.* 24. 21.) to the Chriſtians, by the *Romiſts*.

And at that time thy people ſhall be delivered] The elect both Jews and Gentiles ſhall be ſecured, and ſaved.

Every one that ſhall be found written in the book] Called the *writing or catalogue of the houſe of Iſrael*, Ezek. 13. 9. and the *Lambs book of life*, Rev. 21. 27. which is nothing elſe but *conſcriptio electorum in mente divina*, ſaith *Lyra*, the writing of the elect

elect in the divine mind, or knowledge: such are said to be *written among the living in Jerusalem*, Isa. 4. 4.

Ver. 2. *And many of them that sleep in the dust*] *Many* for *all*, as *Rom.* 5. 18, 19. these are said to sleep, which denoteth the immortality of the soul, and the resurrection of the body. And this the poor Jews, when to lose land and life for the truth, are here seasonably and plainly told of (amidst other things that are but darkly delivered) to bear up their sinking spirits. Awake they shall as out of a sweet sleep, those that are good, and then be full of Gods Image, *Psal.* 17. *ult.* The wicked also shall *come forth*, but by another principle, and for another purpose: they shall come out of their graves, like filthy toads against this terrible storm, *&c.*

The soul lieth in the sleep of death, as it doth in the sleep of the body in this life.

Some to everlasting life] Which is here first mentioned in the old Testament. See *Matth.* 25. 45. *Joh.* 5. 29.

And some to shame and everlasting contempt] Christ shall shame them in that ample *Amphitheatre*, and doom them to eternal destruction. *Gravissima panarum pudor est*, saith *Chrysostom*. Oh when Christ shall upbraid reprobates and say, *Ego vos pavi, lavi, vestivi*, &c. which way will they look? or who shall say for them? They shall look then upon him whom they have pierced and lament, but all too late: they shall be sore ashamed of their sinful practises which shall all be written in their foreheads: and this shall be as a bodkin at their hearts, that ever they turned their backs upon Christs bleeding embracements, whilst they refused to be reformed, hated to be healed.

ὄψονται, πάθονται.

Ver. 3. *And they that be wise*] And withal do what they can do to *wise* others to salvation, as all wise ones will: for *Goodnesse is diffusive of itself*, and would have others to share with it: *charity is no churl.*

Shall shine as the brightnesse of the firmament] A good amends for their present sufferings, *chap.* 11. 33. with *Rom.* 8. 18. *Solomon* allowed little or no considerable reward to his workmen, *Cant.* 8. 12. but Christ doth: *For they shall shine as the firmament*, yea as the *Stars*, yea as the *Sun* in his strength, yea as *Christ himself* shineth, they shall *appear with him in glory*, Colos. 3. 4. Their souls shall shine through their bodies as the candle doth through the lanthorn: their bodies shall also be so lightsome and transparent, saith *Aquinas*, that all the veins, humours, nerves and bowels shall be seen as in a glasse: for so the light pierceth the firmament and Stars. Let us therefore keep these bodies of ours clean and filth-free: that they may be fit vessels and receptacles of such a transcendent glory.

Mat. 13. 43.

And they that turn many to righteousnesse] Heb *that justify many*, sc. Ministerially, as instruments in Christs hand: for *we preach Christ*, yea we give what we preach: *We give the knowledge of salvation for the remission of sins*, Luke 1. 17. we deliver men from hell, *Job* 33. 24. we save the souls of them that hear us, 1 *Tim.* 4. 16.

As the Stars for ever and ever] What a glorious place is heaven then? *Festinemus ad clarissimam patriam: corrigamus mores & moras*, &c. What though Christs Ministers be here slighted and slurred? they shall one day shine as stars, yea the meanest of them —— *velut inter stellas Luna minores*. What then the *Doctores Seraphici?*

Ver. 4. *But thou, O Daniel, shut up the words*] Sith the full understanding of them is reserved to after-times, and event will prove the best interpreter; as it doth in all Prophecies, which are as riddles till accomplished: and men must mean while be content with a learned ignorance. But what meant *Jachiades* the Jew to give us this glosse upon the text, God sealed up the time of the coming of the Messias, revealing it only to *Daniel*; and that his coming might be accelerated by their deserts, like as for their sins, which are many, it is retarded? He concludeth well howsoever; God will one day give us a clear vision, *viz.* when he shall bring back our Captivity, then shall we understand things as they are.

Omnis prophetia prius quàm compleatur, ænigma est. Irenæus.

Even to the time of the end] The time appointed, *ver.* 9.

Many shall run to and fro] For increase of divine knowledge they shall spare for no pains, care or cost: as the Queen of *Sheba*, the *Ethiopian Eunuch*, &c. See *Prov.* 18. 1. *Acts* 17. 11, 12. Increase of knowledge is promised only upon our industry, and it is especially promised to these later times, *Joel* 2. 28. wherein we find

to

to be (as in our climate) much light, little heat: our heads are so big (like children that have the rickets) that the whole body fareth the worse for it. *Bullinger* thus interpreteth the text, that toward the end of the world men shall run to and fro, being certain of nothing, but distracted in opinion, *variis se adjungent sectis*, they shall joyn themselves to diverse sects. They shall run to and fro, saith Another Expositor, *velut canes famelici*, as hungry dogs, and there shall be much knowledge in the world, that is, there shall be innumerable opinions and sects abroad, wherewith many being infected shall be at no certainty in the matters of salvation. For the confirmation therefore and comfort of the last ages of the World, wherein these things shall befal, *shut up the words*, and *seal the book*.

Zegedin.

Ver. 5. *Then I Daniel looked*] As being as yet unsatisfied.

And behold there stood other two] Angels, on each bank of the river *Tigris*, by whose interrogation *Daniel* is further resolved about the vision.

Ver. 6. *And one said*] *i. e.* An Angel inquisitive about the affaires of the Church, for *Daniel's* further information.

To the man clothed in linnen] Of whom see *chap.* 10. 5.

Which was upon the waters] See *chap.* 8. 16.

How long shall it be to the end of these wonders?] *i. e.* The forementioned mysteries, *viz.* concerning the Saints sufferings, the end of the world, the coming of Christ, the resurrection of the dead, life and death everlasting?

Ver. 7. *And I heard the man*] The Man Christ Jesus.

When he held up his right hand and his left hand] Assuring and asseverating the matter *with both hands earnestly.*

That it shall be for a time and times and an half.] *i. e.* For a time most certain with God, and by him determined; but to us uncertain and unknown. *Broughton* thinketh that this term of *three years and an half* sheweth the term of Christs persecution in the dayes of his flesh, which was just so many years. But there is more in it then so. See *Revel.* 6. 11. a parallel text; and such (like glasses set one against another) do cast a mutual light.

When he shall have accomplished to scatter the power] When the Church shall be at the *greatest under*, when the number of the Elect shall be consummated, and they sorely afflicted by the Devil and his Agents, then shall Christ appear to their relief, as it were *out of an engine*. See 2 *Thess.* 2. 1 *Tim.* 4. *Rev.* 6.

Ver. 8. *And I heard but I understood not*] This he ingenuously confesseth: for the best know but in part, 1 *Cor.* 13. And if any man thinketh that he knoweth ought, he knoweth nothing yet as ought to know. 1 *Cor.* 8. 2. Let this be noted by such as professe to know (beyond the periphery of humane knowledge) all that is knowable. Any created Understanding is but (as *Æschylus* saith of fire stolen by *Prometheus*) πανσέληνος πυρὸς σύλας, *a spark of the All-wise Gods fire*. The Prophets themselves understood not some things that were shewed unto them, without a further light from the Father of lights: whose alone it is to illighten both *Organ* and *Object*, as *Plato* also could say.

ὄψιν τε πασῶν ὁρᾶν, καὶ τὰ ἀφώνητα ὁρᾶσθαι. *Sen. Lib.* 6. *de Rep.*

What shall be the end of these things?] An end he much desired, and the Angel for him *ver.* 6 But men must have patience, and wait Gods end. *Ye have need of patience* or *tarryance*, (saith the Apostle, *Heb.* 10. 36) *that after ye have done the will of God* (and suffered it too, grievous though it be for present) *ye may receive the promise.* Good men find it oft more easy to bear evil, then to wait till the promised good be enjoyed.

Ver. 9. *And he said, Go thy way Daniel*] *q. d.* Though dearly beloved, yet of some things thou must be content to be ignorant: It should suffice thee to be of Gods Court, though not altogether of his Council: See *ver.* 13. There is a laudable and learned ignorance; as of *Unnecessaries*, of *Impossibles*, or of *Unprofitables*; such as are the term of our lives, the end of the world, the Reprobation of others, *&c.*

Quiesce, tibi satis esto.

For the words are closed up] *Viz.* Till future ages, which are more concerned in them, and till which these things shall be concealed.

Ver. 10. *Many shall be purified and made white. &c.*] *q. d.* It is enough for thee to know, (and that I should now tell thee) *quales sint futuri homines postremi*

sæculi,

saculi, what kind of folk there shall be towards the end of the world: Some shall be good people, and they shall meet with hard measure, but all shall be for the best unto them in the end: See *chap.* 11. 35. Others shall be as bad, and so desperately set upon sinning, that they shall mind nothing else (no not when these Prophecies are fulfilled) but be destroyed *for lack of knowledge*, Hos. 4. 6. *Infatuati seducentur, & seducti judicabuntur*, being infatuated they shall be seduced, and being seduced they shall be judged, as *Austin's* Note is on 2 *Thess.* 2. 10.

Ver. 11. *And from the time that the daily sacrifice shall be taken away.*] *sc.* By *Antiochus*, as hath been before said; and with the knowledge whereof I would have thee to rest satisfied.

There shall be a thousand two hundred and ninety dayes] Which are the three years and a half mentioned before, saith *Diodate*, with thirteen dayes over, for some unknown reason. The *Wonderful Numberer* hath all *in numerato*. The *Russians* use to say in a difficult question, *God, and our great Duke know all this.* The *Jews* in like case say, Messias when he comes will tell us all things we desire to be informed of.

Ver. 12. *But blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty dayes*] Here are forty five dayes more then in the former number: and Probably they were, from the restauration of Gods service until the death of *Antiochus* (a blessed time to Gods poor persecuted people, as was here the death of Queen *Mary*) or else until some other signal mercy, as the victory that *Judas Machabaus* and his brethren had, about that time, over the *Edomites, Ammonites*, and *Moabites*, who thought to root *Israel* quite out.

Ver. 13. *But go thou thy way*] Here *Daniel* to his great comfort hath a fair and favourable dismission out of this life, before those great clashings and confusions should come, which had been foreshewn to him. So *Austin* and *Parens* dyed a little before *Hippo* and *Hidelberg* were taken.

Till the end be] Whenever it shall be, sooner or later, thou shalt be sure to awake out of the dust of death unto everlasting life, as *ver.* 2. Yea thou shalt *shine as the Stars for ever and ever*, ver. 3. All that thou hast to do now, is, to prepare for such an end, and to wait till thy change shall come, comforting thy self against death, with the hope of a blessed resurrection.

For thou shalt rest] Thy soul shall rest in *Abraham's* bosom, thy body in the grave as in a bed of down, until the Resurection of the Just. *Mors erumnarum requies*, was *Chaucers Motto.*

And stand in the lot] *i. e.* In thine own order, 1 *Cor.* 15. 23. and in that degree of heavenly glory which shall be given thee as *thy lot* (in allusion to the promised land, divided amongst the *Israelites* by lot) and as the reward of a faithful Prophet, instrumental to the good of many, who shall blesse God for thee thoroughout all eternity.

Ipse quidem studui bene de pietate mereri:
Sed quicquid potui, gratia, Christe, tua est.
Quid sum? Nil: quis sum? Nullus: sed gratia Christi
Quod sum, quod vivo, quodque labore, facit.

Scin.

FINIS.

AN

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FINIS.